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Consult the Oracle

Consult the Oracle

OR

How to Read the Future

*A GUIDE TO THE INTERPRETATION OF DREAMS
AND TO OTHER MATTERS MAGICAL
AND MYSTERIOUS*

BEING

THE WISDOM OF PAST TIMES AND PRESENT TIMES
AS TO WHAT WILL SURELY COME TO PASS

GABRIEL NOSTRADAMUS

C. ARTHUR PEARSON LIMITED
HENRIETTA STREET W.C.

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PREFACE

THE object of the present work is to throw light on the mysterious side of nature, and to be of use to such as wish to inquire into the hidden things of fate.

It is a book which will be found of value by those who believe in the unseen world, whose boundaries no one can define, whose mystic territory lies all around us, and whose influence on our lives is to be observed every day.

All sorts and conditions of men may profit by it. The careful study of its pages will do much to enable us to succeed in money-making, to prosper in our love affairs, to marry with sense, to be fortunate in friendship, to know the meaning of our dreams, to understand the present, to see behind the veil of the future, to keep the powers of evil at a distance, to read the minds of other people and, what is still more important, to understand the peculiarities of our own character. Even those whose sympathies—as is the case with too many at the present day—lie entirely with the matter-of-fact and the commonplace, may here find much that is interesting, and may even pick up a good deal of food for their somewhat dry philosophy.

We have not attempted to explain what is inexplicable or to pose as superior beings moralising on the ways of Fortune, and arguing as to the nature and limits of the unknown. Mystery it is and as mystery it must be left.

What we have done is to set down facts so far as these have been ascertained by the most careful observers. We have

collected them from the best possible sources during researches extending over a long period of time, and great pains have been taken to admit nothing regarding which a safe authority could not be quoted.

Here and there we have pointed out the difficulties and dangers which lie in wait for those who inquire into destiny's dark counsels, and have uttered warnings where these seemed necessary. Trickery is frequent in connection with such subjects and common sense is always rare.

We do not profess to be infallible, because the best will err sometimes, and unknown untold and unexpected circumstances may occur to upset our calculations and predictions. But the wise will make allowance for shortcomings, and to Consult the Oracle will, we hope, become the rule with all who wish to have their fortunes successful, their homes happy, and everything about them indicating the favour and protection of those hidden but ever-present Powers who, whether we like it or not, have the shaping of our lives.

CONTENTS

	PAGE
WE TELL THE MEANING OF YOUR DREAMS	1
A FEW REMARKABLE DREAMS	45
OMENS, CHARMS, AND SPELLS FOR LOVERS	51
THERE IS MYSTERY ABOUT PLANTS	57
ABOUT THE FORTUNES OF LITTLE PEOPLE	62
SOMETHING IMPORTANT ABOUT DAYS	65
WE MAY JUDGE CHARACTER BY THE HANDS AND FINGERS ..	68
LUCKY AND UNLUCKY NUMBERS	72
AILMENTS CURED BY MAGIC MEANS	74
FORTUNES TOLD BY CARDS	80
CUPID AT WORK ALL THE YEAR ROUND	85
WE MAY LEARN FROM SOME ANIMALS	93
CHARACTER SHOWN BY HANDWRITING	96
NEW YEAR'S DAY AND CHRISTMAS DAY	102
MARRIED LIFE BEGUN AS IT SHOULD BE	104
HOW TO HAVE MONEY PLENTIFUL IN EVERY ONE'S POCKET ..	109
THE MYSTERIES OF SPIRITUALISM	110
FEATHERED PROPHETS OF GOOD AND EVIL	117

	PAGE
NAMES MAY BRING GOOD FORTUNE OR BAD.. ..	123
THERE IS MUCH TO BE LEARNED FROM THE HEAVENLY BODIES ..	126
FORTUNE READ IN THE PALM OF THE HAND	132
THE VIRTUES OF PRECIOUS STONES AND PRECIOUS METALS ..	139
THE INFLUENCE OF THE EVIL EYE	144
TAKING A HAND AT TABLE-TURNING	147
FOR THOSE WHO LIVE IN THE COUNTRY	154
PROTECTED BY TALISMANS AND AMULETS	157
MANY LITTLE CREATURES INFLUENCE OUR FORTUNES	160
BOTH MYSTERY AND DANGER IN MESMERISM	162
THE NEW MOON AND SHOOTING STARS	165
FAIRY FOLK	166
THE WONDERS OF THE DIVINING-ROD	168
WHAT ABOUT WITCHES?	172
THINGS SEEN BY SECOND-SIGHT	176
BEEES KNOW MORE THAN PEOPLE THINK	179
FOR ALL WHO GO TO SEA	182
MYSTERIES OF THE LAST HOUR	184
FACTS FOR USE IN EVERYDAY LIFE	190
YOUR LOOKS SHOW YOUR CHARACTER.. .. .	199
PROVERBS OF GOOD AND BAD FORTUNE	217

CONSULT THE ORACLE

WE TELL THE MEANING OF YOUR DREAMS.

THE oldest dreams on record are those of sacred history, and it is clear from the Bible that dreams are often made use of as a means of revealing things to men, of conveying warnings to them and of lifting the veil that hides from them the future. In far-back days they were ascribed with simple faith to Divine origin, the fact being fully recognised that the Spirit World is interested in and communicates with us human beings in our visions of the night.

At the present time there are many people who think on this subject just as our forefathers did, though the bustle of modern life and a growing want of sympathy with the unseen have not on the whole been favourable to the consideration of a topic which has in it a great deal of the mysterious. We must lay ourselves open to receive impressions and have our minds less harassed and obscured than they usually are by the worries of the world if we are to appreciate dreams at their true value and see what a wealth of meaning they sometimes contain.

To be taken note of.—There are a few points to be kept in mind by all who wish to have a correct understanding of this important subject:—

It is generally allowed that the gift of dreaming with truth

and accuracy is withdrawn from those who either tell as dreams what they never dreamt or refuse to tell their dreams at all.

Morning dreams are more reliable than those of any other time, and of morning dreams those of the morning twilight are most valued.

A Friday's dream is the most important dream of the week:—

“Friday night's dream
On a Saturday told
Is sure to come true
Be it never so old.”

There is a saying that a Friday night's dream should be kept to oneself—that to tell it is unlucky; but this is a mistake.

A dream—even a Friday's dream—is only to be absolutely relied upon if repeated three times. Let no one forget this. Many make themselves unhappy by jumping to the conclusion that a single and isolated dream is bound to come true. It may, but you cannot be quite sure about it.

It must also be pointed out that there are some dreams as false as can be, put into people's heads by humorous or ill-disposed spirits. Fun and malice are by no means confined to our little corner of the universe.

A proverb has it that dreams go by contraries, and this is the fact with some dreams, but there is a rule of far more extensive application to the effect that dreams are interpreted by symbolism. The most earnest and best-informed student of the symbolical will be the most reliable reader of dreams. Interpreters are often found contradicting each other, and this is almost always because of their want of knowledge on this essential point.

In the following pages we have given the meaning of a considerable number of dreams. They are for the most part leading subjects, so, if they are carefully read over, inquirers will be able to tell pretty accurately the drift of any dreams that are not on our list. Once the fundamental principles are grasped, interpretation is easy. Giving all dreams was out of the question, for the land of dreams is as extensive a territory as our waking world.

Absence.—To dream of grieving over the absence of any one is a sure sign that the person dreamt of will soon return, and with friendliness or love grown all the stronger through having been away. To dream, however, of rejoicing at any one's absence denotes that you will shortly receive intelligence you would rather be without.

Accident.—To dream of having met with an accident foretells that you are about to go through a great trial. A railway accident signifies loss of money, a carriage accident loss of health, whilst an accident happening on board ship points to loss of friends.

Accounts.—If a young woman dreams of an account, or of a bundle of accounts, or of a number of account books, it indicates that she will shortly begin preparations for entering on matrimonial life. Should she notice in her dream that the accounts are all discharged, she may infer that her husband is to meet with great success in business; but should they be yet to pay, the probability is that in her married life she will experience what it is to be deep in the difficulties of debt. When a man dreams of account books it means acquaintance in business with the fickleness of fortune.

Actor.—To dream of an actor means, in the case of a young woman, that a great deal of the admiration at present paid to her, and which she thinks genuine, is only make-believe.

Actress.—To dream of seeing an actress on the stage signifies that you will shortly get into many difficulties, partly through your own indiscretion, and partly from causes over which you have no control. Meeting her in private life in a dream indicates that you are about to discover how "hand in hand with sorrow love is wont to go."

Address.—To dream that you have lost or are seeking for the address of any one means that you are about to fall in with an old acquaintance in a place where you least expect to see him.

Advertisement.—To dream of answering an advertisement foretells that you will shortly experience an alteration in your circumstances. Whether it is to be for the better or the worse you may judge by the colour of the paper on which you were

writing in your dream. Blue paper means better, and white worse. Dreaming of looking over the advertisements in a newspaper or magazine denotes that you are about to attract to yourself considerable public attention by a judicious use of printer's ink.

Album.—To dream of looking over a photographic album prognosticates that you will shortly lose a near relative by death, and will thereby come into possession of a considerable sum of money.

Alms.—To dream of giving alms to a poor person is a good omen, and indicates to a young woman that she is about to receive a most advantageous proposal of marriage, and to a man that he is on the eve of making the acquaintance of an heiress who will conceive a violent affection for him, and whose worth, independent of her money, will make her a worthy object of his regard.

Altar.—To dream of standing before an altar is a sign of approaching sorrow and trouble. To be kneeling before an altar has a very different meaning, and indicates that you are about to make a capital match and in your married life be blessed with many healthy children and great worldly prosperity.

Anchor.—Dreaming of seeing an anchor fast in the sand signifies that one of whose affection you are doubtful really cares for you, and that circumstances will shortly make this fact plain.

Angels.—To dream of angels is one of the best dreams possible. It is a sure sign of happiness to young and old, married and single, indicating long life and good health, and that they may calculate on obtaining all their reasonable wishes.

Anger.—To dream of being angry with any one means that that person may be set down as one of your best friends. Should a man dream of being in a rage at the object of his affections it foretells that after marriage he will have many violent scenes with her arising out of rather absurd misunderstandings, but that after a time common sense will assert itself and they will live for the future in peace and harmony.

Ants.—To dream of watching ants at work indicates for a young man that he will for a time try to find pleasure in an idle and single life, but that he will at last discover that the truest happiness lies in hard work for the sake of wife and children. The same dream occurring to a young woman foretells that she will soon leave her present ornamental existence to find occupation in rocking the cradle, superintending the meals, and arranging the furniture of the home of somebody.

Ape.—To dream of seeing an ape denotes that you are just now in danger from society you frequent of acquiring objectionable habits both of thought and expression, and it may be taken as a hint: Keep company with good people, and good people you will imitate.

Apple-tree.—To dream of seeing an apple-tree coming in bloom is an encouraging dream for any who are in low spirits. It is a sign that fortune will shortly shine on them, and that the best of their days are yet to come.

Apples.—Dreaming of an apple-tree may be a favourable omen, as we have shown, but to dream of seeing ripe apples or of eating them is generally allowed to be bad, indicating that you will have much trouble from the well-meant but foolish counsel of relations.

April Fool.—When a young woman dreams of being made an April Fool, it means that, after having arrived at considerable culture, she will marry one who is a Philistine, and so be exposed to unintelligent criticism and interference. A man dreaming of being made an April Fool may anticipate falling a victim to the false pretences of one in whom he is at present confiding, and may reasonably infer that his only safeguard is a little healthy suspicion.

Asleep.—To dream that you are falling asleep is for a busy man or woman a bad omen, unless it should prove only a healthy hint, for it signifies that he or she is likely to take great pains, but will work in such a drowsy way that the result will be small compared with the labour bestowed.

Ass.—To dream of seeing an ass denotes that you will spend much valuable time in trying to please everybody, but should the ass of your dream have its head turned away from you,

you may take courage, for you will end in being indifferent to the opinion of others so long as you have the approval of your own common sense.

Bag.—To dream of carrying a bag filled means that you will never have much in the shape of wealth, but that you will always have as much as sensible people desire, because you will have as much as you really need. To dream of carrying a quite empty bag signifies approaching poverty, and should the bag in your dream be so full that it is impossible to close it, you may expect to receive from some quarter or other so much money that the care of it will be a constant anxiety.

Baldness.—To dream that you are bald or growing bald means that you are about shortly to lose your heart, but it is at the same time a suggestion that that is no reason why you should at the same time lose your head.

Ball.—Dreams of being at balls and dances and such like festivities are of good omen for lovers:—

“Who dream of being at a ball
No cause have they for fear,
For soon they will united be
To those they hold most dear.”

Balloon.—To dream of an ascent in a balloon means that to gain your wishes you will have to bow pretty low, but that, thanks to the lucky star under which you were born, that will not hinder you from rising up again.

Bank.—Dreaming of paying a visit to the bank means, if you are in business, that you are likely to have many bad and doubtful debts, and that unless you adopt a system of prompt cash and no credit your ledger will present a long series of accounts balanced by “death,” by “running away,” by “failure,” and other similarly remunerative (!) items.

Bank Book.—To see a bank book in a dream lying on the ground is a bad sign, indicating that you will be a heavy loser by some one converting to his own use a cheque with which you have entrusted him. Should a bank book, however, be seen lying on the bank counter or in the hands of a bank teller, it signifies that, however long you live, you will never have on the subject of money a single minute of anxiety.

Bank Note.—To dream of having a bank note stolen foretells that you are about to lose money and be reduced to comparative poverty, but that by the exercise of philosophy you will be happier with little than you have ever been or were likely to be with a great deal.

Barn.—To dream of having a large barn well filled, or of seeing one, means to a young man marriage to a rich wife, and a young woman having a similar dream may calculate on very soon falling in with a wealthy suitor.

Bathing.—For any one in trouble to dream of bathing either in the sea or in a river or lake means that the trouble is about to come to an end, and that a season will follow of great prosperity.

Battle.—Dreaming of being present at or engaged in a battle predicts that you will shortly try to be peacemaker between two friends, and that in consequence you will get yourself into a sad scrape.

Bees.—To dream of bees means general good fortune:—

“Happy the man who dreaming sees
The little humble busy bees
Fly humming round their hive.”

Bell.—To hear a bell ring in a dream means that you will soon approach an important point in your career when you will have to attempt a solution of the problem, How shall I lead a noble life in the world, or, failing that, how shall I manage to gather together a bigger heap of gold than was ever piled up before?

Bells.—Hearing in a dream the church bells ringing as if for a wedding prognosticates that the loved one to whom you have given all your affection will shortly leave you for another, and after a while that other for another, all which will be your gain, however little it will appear so at first.

Bicycle.—To dream of riding on a bicycle means that for some years you will have constant change, always seeking for rest and comfort, but only finding turmoil and disquiet.

Birds.—Birds entering a house in a dream foretell approaching losses, sometimes of friends, but most often of money.

Bonfire.—To dream of assisting in making a bonfire indicates that you are on the eve of changing your mind about many things, when you will burn much that you used to worship, and worship much that you used to burn.

Bonnet.—For a young woman to dream about wearing a new bonnet is a sign that she is about to land in a difficulty through love of finery, desire for admiration and envy of the fine feathers of some of her friends. A young man dreaming of a girl's bonnet, either in a shop window or on her head, may infer that he will enter the matrimonial state before many months have passed.

Books.—What is foretold by dreams of reading books may be seen by referring to "Reading."

Bookseller.—To dream of meeting a young lady in a bookseller's shop signifies, in the case of a young man, that though he is fond of books he will marry a wife who will care so little for them that when in after life he buys a new book he will carry it home in his hat and creep into the house by the window.

Boy.—For what follows after seeing a boy in a dream turn to "Youth."

Bucket.—To dream of a bucket with the bottom knocked out denotes that you will shortly lose heavily by a great mercantile fraud unless you exercise proper precautions.

Cabbage.—To dream either of growing or of eating cabbage, means that you will shortly receive a proposal which, if accepted, will end in your settling for the rest of your life in the country and occupying yourself there with agricultural pursuits.

Cage.—To dream of seeing a bird in a cage is a sure sign that you will make a happy marriage and live in harmony so absolute with the object of your choice that you will be independent of the world outside.

Calling.—To dream of calling on a friend and finding him out means for a man that one with whom he is at present very intimate will be lost to him for ever through his marriage.

Candles.—To dream of candles burning brightly prognosticates long-continued health and happiness; but should you

see them in your dream burning dimly you may expect bad luck.

Cat.—To dream of cats, either in the singular or plural, means that you are about to suffer from the treachery of one in whom you have long trusted. The cats in this case must appear to be alive and active. Should you kill a cat in a dream it denotes that you are shortly to have an opportunity of being revenged on a person who has done you an injury.

Chain.—To dream of a chain with long links of which you see both the beginning and the end foretells that you will carry on a long correspondence with a certain person, beginning formally and working up to My Dearest So-and-so, but that it will come at last to a cold Sir and Madame, and that will be the end of it.

Chair.—To dream of sitting beside an empty chair signifies that you are about to meet and talk with one who for several years has been your hourly thought.

Change.—To dream of changing anything—changing sides, or changing clothes, or changing books at a library, or changing money (but not changing houses, for which see “Removal”)—means that you are about to enter on a period of unrest, the nature of the conclusion of which may be discovered by noticing if in your dream when you change you get more or better than you give.

Cheque.—Dreaming of receiving a cheque is one of a series of warnings frequently sent to simple folk. It means that you are in danger of being victimised by an impostor of plausible appearance and ready tongue, who will get money out of you on the strength of his great expectations.

Clock.—To dream of a clock—especially when it is the chief clock in the house—having stopped means that you are in danger of a serious illness, but should the clock be wound up and set going again in your dream it is a sign that the illness may be averted by the strictest attention to the rules of health.

Clothes.—To dream of being dressed in fine clothes means that you are in danger of entering into extravagance which can have no end but poverty. Should you, however, dream of being

in rags and tatters, you may be as sure as one can be of anything that your industry and common sense are in the long run sure to be rewarded by wealth and honour.

Cloud.—To dream of a cloud coming for a short while over the sun denotes, should the dreamer be a young man, that the friends of a lady to whom he is attached will place barriers in the way of his intercourse with her, and for a time these will seem insurmountable, but that the tide of fortune will at last begin to flow in his favour, and that he will be received with the heartiest of welcomes by those who formerly would have nothing to say to him. A similar dream in the case of a young woman has much the same signification, but with the sexes reversed.

Coal.—To dream of putting coals on the fire means that in at most a few days you will meet with a stranger who will have much to do with your future life. A young man dreaming of taking coals off the fire is thereby informed of the fact that he is about to cease his present ardent wooing, and from thinking a certain young lady perfect, will come to find in her no end of faults.

Coffin.—To dream of seeing a coffin is a very bad omen, suggesting a downward turn in all your affairs.

Concert.—To dream of taking part in a concert as a member of the chorus denotes, if the concert is going off successfully, that you will play an important part in society, and work harmoniously with all with whom you come in contact. Should the concert of your dream, however, be remarkable for bad tune and bad time it predicts that you take more pleasure in spiting your enemies than in pleasing your friends, and that ere long you will discover that to be mistaken policy.

Confusion.—Dreaming of things about you being in a confusion is a sign that the many plans on which you are at present engaged require weeding out, for not a few of them are worthless and consumers of time and energy to no purpose.

Cooking Class.—For a young man to dream that the girl he is paying attention to has begun to attend a cooking class is a sign that should he marry her there is a great probability that

she would neglect him and allow his dinner to burn, spending her time in reading novels instead of preparing it properly.

Country Town.—To dream of having taken up your residence in a country town is a sign that by your present pursuits and general course of life you are liable to fall intellectually asleep, and that prudence suggests your taking steps to counteract that danger.

Court of Law.—To dream that you are giving evidence in a court of law foretells that you are about to incur a heavy bill for legal expenses. Should the counsel examining you have a piece of paper in his hand, you may infer that you are to get into trouble through writing a letter of importance and neglecting the wise rule of going over it afterwards and striking out all the adjectives.

Crocodile.—Dreaming of seeing a crocodile indicates that your good nature is at present imposed upon by one who enjoys the mean triumph of gaining sympathy and friendliness by telling lies to people.

Cuckoo.—For a girl to dream of hearing the cuckoo is a means whereby she may ascertain how many years will elapse before her entrance into the marriage state. The number of years will answer to the number of times the bird is heard calling in the dream. A young man's dream in which he listens to the cuckoo means that he is at present in danger of making a wrong choice, and it may be understood as an intimation that in marriage it is of the first importance to take a bird out of a good nest.

Curtain.—To dream of seeing a curtain and hearing a noise behind it means that on the following night you will dream another dream which will make a surprising revelation to you of the future.

Dagger.—To dream of seeing a dagger, either in the hand of yourself or of any other person, portends that you are about to have a serious argument with an intimate acquaintance, which will end in your becoming enemies for life.

Daisy.—To dream about gathering daisies is exceedingly fortunate. It foretells that you will obtain your wishes whatever they be.

Dancers.—To dream of watching dancing means that ere long a death will occur in your family of one regarded with great affection by you all. *See also* "Ball."

Date-case.—For a young man to dream of a date-case with the date correctly shown is an indication that if he has a mind to propose on the evening of that day to the lady to whom he pays so much attention, it will be a lucky time for doing it.

Dead.—To dream of seeing the dead, whether relations or friends, means long life to the living, combined with good health and easy circumstances. We mean here seeing the spirits of the departed. Should one see a dead body in a dream it signifies a speedy marriage, either for oneself or for a friend.

Desk.—To dream of sitting at a desk writing means that you are about to receive news which will be important or not, according as you are in your dream near to or far away from the window. A closed desk signifies that a frequent correspondent is about to have a serious illness which is likely to prove fatal.

Dew.—To dream of the dew glittering in the morning sun is a very lucky omen. It means to the lover encouragement, to the husband and wife happiness in the home, to the business man wealth, to the literary man reputation, to the musician applause—in short, to every one his heart's desire and the reasonable reward of all his labours.

Diamonds.—If diamonds are seen in a dream they have a different meaning, according as they belong to you or to some one else. If they are owned by some one else they mean for you wealth and success in all your endeavours. Should they, however, be your own, then you may infer that you are in danger of getting into the hands of moneylenders who, with their exorbitant interest, will strip you of everything.

Dinner.—Being present at a dinner party in a dream portends that you are about to be an innocent sufferer from the misdeeds of some one in whom you have placed confidence. If in your dream you see any guest referring to a piece of paper, the probability is that you will be taken in through accepting a valueless cheque which will be dishonoured on presentation.

Dog.—To dream of seeing a dog begging means that you will experience the misery of waiting and watching for favours from those who are farther advanced in life than you :—

“ To speed to-day, to be put back to-morrow ;
To feed on hope, to pine with fear and sorrow.* ”

Donkey.—If you dream of seeing a donkey, look at what we say under “ Ass.”

Door.—To dream of a door opening unexpectedly is an intimation that you ought on all occasions to be saving, because if you accumulate a certain amount of capital a chance will occur whereby you may make yourself independent for life.

Drowned.—To dream of being drowned denotes loss to the merchant and tradesman, and to young women signifies that they are about to discover that their affections are being trifled with.

Drowsiness.—To dream of having a feeling of drowsiness is a sign of ill-luck, and may be interpreted as meaning that in your anxiety to make progress you are working too hard, and that you would accomplish more by frequently doing nothing.

Dungeon.—A dream of being the inmate of a dungeon denotes that in undertaking your present employment you have forged fetters for yourself from which it will take much strength of will to break loose.

Dust.—For a girl to dream of being in a dusty house signifies that she will soon be called to keep in order the home of one to whom she has given her heart. A young man, however, dreaming of dusty surroundings is thereby warned that he is in danger of contracting a life-long alliance with a girl who looks too much in the glass ever to be a good housekeeper.

Eagles.—If eagles are seen flying overhead in a dream you may infer that you are entering on a period of unusual prosperity, in which you will not only obtain much personal advantage but be the cause of many benefits falling to others.

Ear.—Dreaming of having a pain in one of your ears is a sure sign that you are about to be made the subject of a false charge, your innocence of which it will be exceedingly difficult to prove.

Earrings.—For a young woman to dream that she has had a pair of earrings presented to her means that she is going to have a new lover, about whom, however, she will never care a pin.

Earthquake.—To dream of being in an earthquake means that for a long time everything with you will appear to stand still, and then suddenly there will come a time when all will be turned topsy-turvy.

Earwig.—To dream of having an earwig in one of your ears means much the same as that of having a pain there. *See* "Ear." Both suggest that you are to be the victim of slander and ill-will.

Eating.—To dream of eating is a bad dream. In business it means that you are about to lose a sum through carelessness in not taking a receipt, the amount being in proportion to the quantity of viands you have set before you in your dream. In love affairs it signifies separation, coldness, and quarrels.

Echo.—To dream of listening to an echo means for a young woman that she will marry a man who thinks himself supernaturally clever, and for a young man that he will marry a girl of the old-fashioned sort who will have no mind but his.

Eggs.—To dream of eggs—either collecting, buying, or eating them—foretells anger, and is a sign that you will shortly take part in violent disputes between relatives and friends.

Embracing.—To dream of embracing any one has not a good meaning, the interpretation being that death will shortly claim for its own either that particular person or one of his or her near kinsfolk.

Eyesight.—Dreaming of failing eyesight means that you are in danger of wasting your best years and your choicest thoughts on one who is quite unworthy of you.

Falling.—To dream of falling means that you will shortly become very low-spirited, imagining that the whole world is going wrong, but will after a time discover that spirits may be made cheerful, and the whole world bright again, by a judicious course of medicine.

Fatigue.—To feel fatigued in a dream is a sign that your interest lies in putting up with present difficulties and incon-

venience because there is fame and profit in store for you, and not in a very distant future either.

Feasting.—To dream of feasting is not a lucky omen; in short, it is in its significance just what we have said about Eating (*which see*), but the ill-fortune is even more pronounced.

Finding.—For a young man to dream of finding property, either accidentally or after a search, is both lucky and unlucky. It means that as regards his business he is sure to get on, but that he is by no means so sure of winning a young woman who has lately thrown her glamour over him.

Fire.—To dream of a house on fire or of a chimney on fire means that you will shortly be saddened by the death of a near relative. Dreaming of a fire burning in the grate is to young people a sign of approaching marriage.

Fireside.—To dream of sitting by the fireside in company with one to whom you are attached means to the young a speedy, happy marriage, and to the old and middle-aged it foretells that what remains of life will be neither splendid nor brilliant, but that its stillness and repose will only the more surely fascinate the heart.

Fireworks.—To dream of taking part in an exhibition of fireworks denotes that before long you will be in great danger of losing your temper under the provocations of an acquaintance, and that you will be tempted to commit a personal assault by way of easing and relieving your mind.

Fishing.—Should you dream of catching fish it is a sign of bad luck. Every fish you hook betokens the death of one of your acquaintances. To dream of eating fish foretells better fortune, signifying that you will be successful in the studies on which you are at present engaged, and that you will get a good reputation for the soundness of your knowledge and the brightness of your intellect.

Flattery.—To dream of flattery administered to some person you know means that slander will soon be busy with his or her reputation, but that, however plausible, no notice should be taken of it, for it will rest on no solid foundation.

Flirting.—For either a young woman or a young man to dream of flirting signifies that the one they have at present

selected as a suitable partner for life does not possess those solid and respectable qualifications which alone are desirable, and that common sense suggests looking elsewhere.

Flying.—To dream of flying means that you are destined to succeed in high things, and that every obstacle will with you be found to give way before courage and perseverance.

Fog.—To dream of being in the thick of a fog or mist means that you are destined to develop a taste for metaphysical studies, and that in speculation and not in practical work your energies are likely in future to be spent.

Fountain.—To dream of a fountain is a dream of bad omen. It signifies that you will soon enter upon a period very sad and sorrowful, when you will conclude that mankind is a tiresome pack, and be as weary as can be of the monotony of existence.

Fox.—To dream of a fox is for a young woman a dream of warning, intimating that she must not trust to many promises that are now being made to her, because they are insincere.

Funeral.—To dream of being present at a funeral foretells that the unhappiness of which you are at present conscious will soon come to an end, and that you will then enter on the brightest period of your existence.

Garden.—To dream of a fine garden signifies that you are to obtain much pleasure from simple and healthy pursuits and by carefully keeping your wants within the bounds of your means.

Gas.—To dream of an escape of gas means for a young man that he is on the eve of telling a girl that whilst he is in the world no ill can befall her, but that he will have quarrelled with her and be out of that long promise in a week. For a girl to dream of an escape of gas signifies that her too light-hearted behaviour will in the end so excite the fears of her present sensible lover that he will leave her for ever.

Gift.—To dream about either receiving or bestowing a gift means that you will shortly lend a sum of money and will have great difficulty in getting it back; indeed, it will only be returned under pressure of legal proceedings.

Girl.—For a man to dream of a girl means that he is engaged, or shortly to be engaged, in paying attentions which

may or may not lead to matrimony. It is important to notice whether the girl seen in the dream holds anything in her hand. If a bag, looking like a money bag, it signifies that you are to wed one who on the slightest domestic difference will cast up to you her own contributions to the housekeeping. Should the girl hold a note-book in her hand it means that you will end in separating from the object of your affections, but will console yourself by reflecting that during your intercourse with her you have invented many beautiful phrases.

Gold.—To dream of gold signifies that you will be surrounded at last by great magnificence, which you will be unable to enjoy because of disappointment and sickness of heart.

Gold Mine.—To dream of a gold mine foretells that an attempt will speedily be made to get you to lend money to advance a hazardous speculation, and that if you yield there is small chance of your ever seeing it again.

Golf.—To dream of watching a game at golf, or of taking part in one, means that your health is likely to suffer from too close attention to business; that it is unwise to neglect the enjoyment of the present hour; and that to a certain extent the future may be left to take care of itself.

Goose.—A young man dreaming that he listens to a goose cackling is thereby informed that he is about to write a letter to a young lady, which he will think the cleverest letter he ever wrote in his life, and that the result will fully justify his good opinion of it. A young woman dreaming of a goose may expect to make a fortunate, though not a brilliant, marriage.

Gooseberry.—To dream of a gooseberry is, to the lover, of evil import. It means that a friend whom he has introduced to the young woman with whom he is in love will endeavour to supplant him in her good graces, and, what is more, will succeed.

Groping.—To dream that you are groping your way in the dark means that you and the one you have chosen for your life's partner are not at all made for each other, and that after marriage you are certain to have continual friction.

Guitar.—To dream of playing on the guitar, or of hearing it played, is for a young man a sign that his thoughts will or

many a day be monopolised by, to him, the dearest and sweetest and best, and that his wooing will be followed by a happy and every way prosperous marriage. A young woman dreaming of guitar playing may also infer from it successful wedlock.

Gun.—To hear the unexpected report of a gun in a dream is for a woman a sign that she is likely soon to be in a position of great danger. For a man it portends the receipt of surprising news.

Hailstorm.—To dream that you are caught in a hailstorm signifies that you will form a subject for envious remarks on the part of many who have not been so successful in the world as yourself, and whether these remarks are to prove injurious or not may be judged by the severity of the storm.

Hair.—Dreaming of losing hair means the losing of something: either you will lose friends, or property, or a lawsuit, or perhaps even reputation.

Happiness.—To dream of being uncommonly happy signifies that in your waking hours you are, perhaps quite unconsciously, walking on the brink of a precipice, and that it is proper therefore that you should exercise the greatest caution in all you do.

Hare.—A dream of seeing a hare is a bad omen, and indicates that a death will shortly occur of one near and dear to you. Should you, however, see two or more hares in company, the dream is of no such melancholy significance, but merely indicates that you will shortly make a pleasant excursion to a much frequented rural haunt.

Headache.—To dream of having a headache foretells that you are about to be tempted to do wrong, but the temptation must be resisted at any cost, for in the event of your yielding your mind will contract a lasting malady.

Hen.—A dream in which a hen forms a prominent figure means that throughout life you are likely to be protected from all trouble and to have your bread well buttered on both sides.

Herrings.—To dream of herrings, whether of catching them or of eating them, is a dream for the economical, and signifies that by frugal living they will soon become the owners of a vast amount of property.

Horse.—To dream of riding on a horse foretells change, as we have told elsewhere (*see* "Riding"). A horse appearing prominently in a dream, but not ridden by yourself, means that should you apply your mind to study you will rise to eminence in one of the professions, a black horse indicating the clerical, a white the medical, and a piebald the legal.

Hotel.—To dream of living in a hotel signifies that you will shortly be compelled by an accident to reside for a time in a hotel in a strange town, and that you will end in marrying the best girl in all that neighbourhood. This is in the case of a man's dreaming. A girl dreaming of hotel life may conclude that she will marry a husband who will be of a roving disposition.

House.—To dream of building a house means for the unmarried that they will shortly enter the matrimonial state, but for the already married it signifies that they are about to make the acquaintance of trouble and care. A dream of a house falling down denotes to the business man that he ought to look into his affairs, the balancing of his books being a performance which has been too long neglected.

Hunger.—To have hunger enter into a dream is not a good omen, and means that you will be tempted to marry before you have enough for the housekeeping.

Husband.—For a wife to dream of her husband is a sign of growing affection. A widow dreaming of her deceased husband may safely anticipate her receiving shortly an eligible offer.

Ice.—To dream of being on the ice signifies losses of various kinds, especially of money. For a man to dream of ice melting signifies that he will conceive an undying passion for a young woman, and that it will last not longer than fourteen days.

Ink.—To dream of ink being spilt, or of your being soiled with ink, means that some one is harbouring evil against you, and that you will shortly receive an anonymous letter, "the base recourse of sordid minds," of which it would be unwise to take any notice.

Ivy.—Dreaming of ivy means to either man or woman that the present engrossing object of affection will soon have to take

a back seat, and that one will appear on the scene to whom vows will be paid that are to be really lasting.

Jar.—To dream of receiving the present of an ornamental jar means that you are in danger of a near relative sowing dissention in your family—a family jar!

Jewel.—To dream of looking at, but not possessing, a rare jewel means that you will shortly meet one whose worth you will at the moment fail to recognise, and whose friendship you will reject, and that that rejected friendship can never afterwards be yours.

Journey.—To dream of going on a journey—whether by rail, coach, carriage, cycle, steamboat, or sailing ship, does not make any difference—means that you are about to have a change in your circumstances. To ascertain whether it is to be for the better or for the worse recall the style in which in your dream you were travelling.

Joy.—A dream of being overjoyed about anything is in many instances, but it ought to be remarked not always, a bad omen, denoting the approach of grief.

Judge.—To dream of seeing a judge on the bench means that you will shortly find yourself engaged in a law suit, in which if the judge sits with a window of the court to the right you will be successful, if to the left you will come off second best. Should the court be lighted from the roof the jury in your case will be unable to agree.

Jury.—In the preceding dream the judge will be the most prominent figure, but in a dream in which your attention is most given to the jury you may make sure that you are about to suffer a good deal of annoyance from the unreasonable conduct of one of your neighbours, and that it will only come to an end by your instituting legal proceedings.

Keys.—To dream of carrying about a bunch of keys means for a man that he is shortly to be placed in a situation of great responsibility, leading, should he prove himself worthy of trust, to proposals which will greatly influence his future fortunes. For a young woman a similar dream signifies that she is about to enter on a lifelong situation as the helpmate of an industrious and devoted lover

Kissing.—To dream of kissing may be pleasant enough while it lasts, but it indicates that in waking hours there will be strife, and that words will run more or less high in proportion to the warmth and enthusiasm recognised in the dream.

Kite.—Dreaming of flying a kite indicates advancement in business and ultimate prosperity. To watch kites flying is a sign that you will meet with many bad debts, and experience all the bad fortune that results from trusting customers without making proper inquiries.

Knife.—To dream of receiving the present of a knife is a bad omen, for it signifies that many ties in which you take pleasure are about to be cut, and that death and indifference and misunderstanding are about to make sad havoc in the circle of your friends.

Ladder.—To ascend a ladder in a dream prognosticates your success in the world, but shows that it will not be rapid, for you will go up the ladder of fortune only step by step.

Lambs.—To dream of watching lambs feeding or playing about means approaching grief and pain from a quite unexpected quarter.

Lead.—To dream of handling lead is a bad dream, and signifies death. In all probability a succeeding dream will indicate whether the death is to occur within your own family, or is to be that merely of a friend or acquaintance.

Ledger.—A young man who dreams of posting up a ledger may well pause in his wooing, for it indicates that the girl of his choice is not influenced by affection for him, but merely tolerates his suit as an affair of profit and loss.

Lending.—To dream of lending money signifies that circumstances will shortly arise in which you will be tempted to see less shame in borrowing than in honest work, and that yielding on your part will be fatal to all success in future life.

Letter.—To dream of receiving and reading a letter means that you are at present in doubt as to what course of conduct to follow, and that the first words spoken by the first person you meet on the following morning will indicate what you should do.

Library.—To dream of being seated in a library means that you have abilities which, rightly cultivated, would enable you to attain to literary distinction.

Light.—To dream of a light being suddenly extinguished means that you are about to lose sight of a friend, who will disappear as effectually as if the ground had opened and swallowed him or her up. To dream of a light gradually increasing means for a man that he will marry a woman of slightly defective education, but that by self-teaching she will become in the long run a valuable as she has always been a sympathetic helpmate. The same dream occurring to a woman signifies growing affection both on her own part and on that of him to whom she has given her heart.

Lightning.—To see lightning in a dream means much the same as hearing thunder, with this difference, that what is to happen will come sooner, light being a much more rapid traveller than sound. See "Thunder."

Lily.—For lovers to dream of the lily is good luck. It signifies that all will go well in their happy intercourse, and that their marriage will be crowned with a healthy and remarkably good-looking family.

Lily of the Valley.—A young man dreaming of the lily of the valley—either of seeing it or of wearing it—may safely conclude that his matrimonial choice is a wise one, and that the young lady to whom he has given his heart is in every way well worthy of it. To dream of the lily of the valley means for a young woman that her *fiancé* will never distinguish himself in anything, but may be trusted to go through the world quietly and respectably.

Lion.—To dream of meeting a lion indicates that you are about to have some strange adventures, the recounting of which in after life will give great amusement both to yourself and your friends.

Lodgings.—To dream of looking for lodgings means that your present ideas on the choice of an occupation for life are erroneous. Should the lodgings at which you look in your dream be on the ground floor, it may be taken as a sign that you would succeed in one of the professions. The floor above

that indicates a prosperous career in mercantile life. The top story, or "sky parlour," points to distinction as an author, artist, or musician.

Looking-glass.—What dreaming of a looking-glass means for a young woman may be seen by turning to what we have said under "Mirror." For a young man to dream of looking at himself in a looking-glass is a sign that he will shortly be in a situation in which a distinguished personal appearance will be of great consequence.

Madness.—To dream of madness in any form is extremely fortunate, indicating that all your undertakings, however unpromising, and perhaps even foolish they may at times appear, will in the end bring success to yourself, and command admiration from your friends.

Magazine.—Dreaming of reading a magazine is a luckier dream than that of writing in one. The former means that you will shortly have the opportunity of greatly extending the bounds of your knowledge, by which means your importance in the world will be considerably increased; the latter indicates that you may for a time experience the feeling of being the sport of circumstances, and not the particular care of Providence.

Malice.—It is well to dream of any one bearing malice towards you, it being a sign that that particular person entertains the most kindly feelings, and would do you a good turn if ever it lay in his or her power.

Man.—For a young woman to dream of talking confidentially to a young man is a happy sign in love affairs. It is all the more promising if he appears in the form of a handsome youth with soft eyes and a settled melancholy expression. For a man to dream of talking to a man foreshadows rivalry in business or in love-making, perhaps in both. An old man appearing in a dream means that you will shortly receive a legacy, the amount of which may be guessed by noticing whether the old man has short hair or long.

Market.—To dream of being present in a market-place when a market is being held denotes that you will shortly have difficulty in disposing of something you desire to sell, but if in

your dream you have company you will succeed in your attempt after a while.

Marriage.—If you dream of being present at a wedding as one of the two principal performers it is a bad dream, and forewarns of death or long sickness to some member of your family. But a dream of being there either as bridesmaid or best man or spectator is encouraging, for it announces that you will shortly enter into an advantageous and agreeable friendship.

Mask.—To dream of a man in a mask indicates that the word of one of your friends in whom you place implicit confidence is not quite to be relied upon.

Meadow.—To walk over a meadow, especially in the evening, in a dream is a good omen. It announces the approach of a happy interview which may make a favourable change in your fortunes.

Medicine.—To be taking medicine in a dream denotes that unless you make a change in your present situation you will have to swallow a great deal that is disagreeable, and put up with a great deal that might be resented, if you are to become a success in life.

Milk.—To dream of milk in any form, even adulterated, is a very fortunate circumstance, and indicates that both in money and goods increase will with you be the order of the day. But it is bad luck to dream of spilling milk, for that indicates scattered fortunes, bankruptcy, and on the whole a most melancholy and dismal future.

Mirror.—For a girl to dream of a mirror is a sign that she is in danger through studying her looking-glass of neglecting her intellect. It is ominous of future unhappiness, especially if dreamed on a Sunday.

Miser.—To dream of being a miser indicates, for a man, that he will grow rich if he only confines himself to one enterprise, and exercises a proper economy and control over that. When a woman dreams of being miserly it foreshows an account in a healthy state at the bank and a well-filled jewel-case at home.

Misfortune.—This dream goes by contraries, and indicates prosperity.

“Content and happy may they be
Who dream of cold adversity,
To married man and married wife
It promises a happy life.”

Money.—Dreams of money are in general unlucky, and point to approaching losses. To dream of finding money is to be dreaded, as to find in a dream is certainly to lose in reality. Handling money in a dream is a sign that you will either excite or be the subject of anger.

Moon.—To dream of the moon denotes general good luck. If it sets in a dream it indicates a tranquil, happy existence; if it rises you may expect at a friend's house to meet one who will have a great influence over your destiny.

Mountain.—Dreaming of climbing a mountain denotes that you are either having, or are going to have, a great struggle, but that you will get the better of all your troubles, and your life will become as happy as before it was desolate.

Mourning.—To dream of being dressed in mourning is a lucky omen, as it foreshows joy and prosperity. To the young it indicates that they will shortly be married, and well married too.

Mouse.—To dream of mice, either in the singular or plural, means that you are likely to be interfered with by those who have no business with your affairs, and that they will not be shaken off except by the most vigorous measures.

Music.—To dream of music is lucky or unlucky according to the kind of music. Dance music and all light and frivolous music prognosticates ill fortune; but slow and pathetic music means coming joy.

Necklace.—To dream of wearing a costly necklace is for a woman an unfortunate sign, denoting that she will probably have more splendour than happiness in her wedded life. To dream of breaking a necklace is still worse; it signifies that she may in the end experience poverty and neglect.

Needle.—For a girl to dream of using a needle denotes that she is of an industrious turn, and will in life obtain the reward

of industry. She will receive the praise of both husband and children, to whose comfort and success she will greatly contribute. If a married woman dreams of sewing it means that she is about to make a change of servants, and that the change may not be for the better.

Nest.—To dream of seeing a nest with neither eggs nor young birds in it means for a young man that when he has nothing he will marry a girl with nothing. The same dream for a young woman is of a more cheering character: it denotes that she will shortly go to brighten up the life of one she dearly loves.

Newspaper.—Reading a newspaper in a dream indicates that an expected note is sure to arrive, though its contents will hardly be to your liking.

Nickname.—To dream either that you are being called by a nickname, or that you yourself are calling some person one, is an educational dream, being a lesson from the other world that if you set out calling everything by its right name you will be knocked down before you get to the corner of the street.

Night.—Dreaming of the approach of night means that you are about to lose something of great value, and not to recover it again till a long time has passed, if ever.

Nightingale.—This is a bird of good fortune, and to dream of it is a happy circumstance, meaning sometimes a successful marriage, at other times a contented home and great prosperity in business.

Nose.—To dream of any one having a long nose means the coming of death, and the longer the nose the more speedy the end.

Nose Bleeding.—When this enters into a dream troubles of many kinds may be anticipated. It means losses in business, broken faith in love, and an anxious time as regards health.

Nosegay.—Gathering a nosegay, giving one, or receiving one, are all three favourable dreams, and should put the dreamers on good terms with themselves and with the rest of the world. They all point to long-continued happiness and prosperity unless some of the flowers should be seen to be

withered, in which case occasional troubles and crosses may be looked for.

Nuts.—To dream of eating nuts is a sign that you will succeed in solving many difficult problems, and become distinguished for wisdom and common sense. Dreams of gathering nuts, however, are not favourable; they indicate that your present efforts in courtship will not turn out as successfully as you sometimes hope.

Oak.—To dream of an oak means that you will have a long life, and remarkable health and strength as well. Should the oak be in leaf it signifies losses of various kinds, but should the tree be bare then you may expect many gains in money, pleasure, and friendship.

Oatmeal.—A dream of either seeing, handling, or eating oatmeal means that you will all through life discover that "economy is the best revenue," and that by the exercise of judicious thrift you will attain to a position of honour.

Ocean.—Should you see the ocean in a dream, and its surface be calm, you may infer that your circumstances for the present will continue without change or disturbance, but should the sea be stormy it is proper to expect that your life will shortly become unsettled.

Offence.—To dream that you have given offence, or that you have had cause for taking offence, indicates that a friendship which you at present entertain will probably grow before long into a warmer attachment.

Oil.—To dream of oil or of its use means that you will be shortly in danger of getting into trouble through a too free use of your tongue.

Onions.—If you dream of eating onions or of having eaten them, it foretells that you are to have a quarrel with one about whose favour you are solicitous, and that it will all begin about nothing.

Orange blossom.—This is not a good subject to dream about. It foretells the death of some one of your family.

Oranges.—To dream about oranges is specially unfortunate for lovers. It betokens jealousy and ill-temper. For people in business it is also a bad dream, meaning losses of various

kinds and a serious diminution of profits for the current year.

Orchard.—It is lucky to dream of being in an orchard because it means prosperity in all your affairs. To a young woman it tells that she will soon be married to the man of her choice, and that almost all her future life will be one of sunshine.

Organ.—To dream either of playing on the organ or listening to it is fortunate, and foretells that you are about to discover a treasure in a quite unexpected manner.

Oven.—To dream of an oven, and cooking in an oven, is meant by the powers of Dreamland to convey the fact that nothing can be done well without preparation, and to indicate that your affairs will prosper so long as you continue to exercise industry and sagacity.

Overcoat.—To dream of an overcoat—either putting it on or taking it off—means that you are about to undergo a change of circumstances which may or may not end well for you.

Owl.—To dream of an owl is an unlucky incident. For the young it predicts that they are in danger of forming a matrimonial alliance with those who are heavy and stupid. For the middle-aged and old it denotes the approach of poverty.

Oxen.—Those who dream of oxen should take note whether they are lean or fat. Lean oxen indicate poverty, famine, and the withdrawal of comfort and happiness. Fat oxen, on the contrary, foreshow there is to be for the dreamer enough, and more than enough, of all things.

Oysters.—To dream of oysters is an indication that your expenses in living will shortly, from an unforeseen cause, be greatly increased.

Painting.—To dream of painting—whether it be the walls of your house or a palace or anything else—is a good sign, meaning that what mistakes you have committed in the earlier part of your life will all be forgotten, and that you will come to occupy an honourable position in the world.

Palace.—To dream of living in a palace has been held by some to be a bad omen, but this is an error. It signifies that you are about to experience change of circumstances, and that

from living off and on in Grumbling Street you are to migrate to Thanksgiving Square.

Paper.—It depends altogether on what sort of paper you dream about. If white paper it means that your life for some time will be without incident or colour or importance. To dream, however, of printed paper, especially of seeing countless newspapers, signifies great agitation and uncertainty in all your affairs.

Paradise.—To dream of being in paradise signifies that by the exercise of good principles you will experience lasting happiness, and, should the dreamer be a man, make large profits and no—or at least only trifling—bad debts in business.

Parcel.—Dreaming of a parcel signifies that there is something coming to you in the shape of fortune, but whether good or bad depends on the appearance of the parcel seen. A neat parcel means prosperity; an untidy, adversity. Brown paper wrapping signifies from an unexpected quarter, and white means that the fortune is exactly both what you deserve and what you might naturally expect.

Parrot.—To dream of a parrot means that if you are wise you will keep your own secrets, because several you have lately told have been published abroad by those in whose reticence you reposed confidence.

Peacock.—To dream of seeing a peacock means for a young woman that she is shortly to marry a man of good looks but with brains badly placed; and for a man it signifies that he is to marry a young woman with the same characteristics.

Pearls.—There is great good luck in dreaming of pearls. For a young woman it signifies that she is destined to marry one who will not only prove an affectionate husband, but will be able to supply her with all the pleasures and luxuries that riches can command. A man dreaming of pearls thereby learns the fact that he will marry for love, and that after his marriage great riches will come to him through his wife.

Pears.—To dream of pears means that an opportunity for advancement will shortly present itself, of which you should unhesitatingly avail yourself; should you let it slip the rest of your career will be comparatively unimportant.

Peas.—To dream of either green peas or sweet peas means that you will have many children, who in their youth will be a cause of care and anxiety, but later on in life will be to you both a credit and a comfort.

Pen.—For a young woman to dream of a pen means that she will shortly receive a proposal of marriage from one who lives at a distance, and with whom a personal interview is at the moment impossible. For a man to dream of a pen signifies that he will experience great difficulty in declaring to the girl on whom he has set his heart how much he loves her.

People.—To dream of seeing a great crowd of people betokens affliction in connection with one's own family. From the age of the chief person in the crowd we may conclude with some certainty who the member is on whom the trouble is to fall.

Photograph.—To dream of receiving the photograph of any one is a sign that there is a danger of your friendship with that particular person coming to a speedy end. When a girl dreams of receiving her sweetheart's photograph, or a young man dreams that he has received that of his "best girl," let both be on their guard against rivals and quarrels.

Physic.—To dream of taking physic is an omen of which we have already explained the significance. *See Medicine.*

Piano.—A dream of playing on the piano, like a dream of playing on the organ, is a favourable omen, and means the discovery of something of great value in a quarter which will make it quite a surprise.

Picture.—It is very lucky to dream of pictures, whether they be paintings or engravings. To the young it means a marriage of affection, and that the home after marriage will be governed more by sentiment than by utilitarianism. The business man dreaming of pictures is thereby assured that his present transactions will result profitably, but at the same time warned that he must not trust too much at any time to appearances.

Pies.—To dream of watching a woman making pies means that your experience in love is likely to prove disastrous, and that you may come in the end to have as many wounds in your

heart as there will be wrinkles on your face. Dreaming of eating pies—whether they be meat pies or fruit pies, it is all one—signifies that you will shortly have an opportunity of laughing at something till your head aches.

Pig.—To dream of seeing a pig is not good, no matter whether it be alive or dead. It portends a married life spent without comfort, and trade pursued without any satisfactory result.

Pigeons.—Dreaming of pigeons denotes that a young child of your acquaintance, but not of your family, will fall suddenly ill; he will recover, however, and be brought back from the gates of death to become a great man.

Pins.—To dream of any one taking a pin from you signifies that you will ere long receive a present, trifling in value, but furnishing strong evidence of a growing affection towards you on the part of the giver.

Pistol.—The report of a pistol heard in a dream foretells the arrival of news of great importance from a distant quarter.

Plants.—To dream of watching the growth of plants in a garden means that you ought to remove from the place in which you at present reside, as you have lived there long enough for any good it is likely to do you.

Poetry.—To dream of writing verses and having a young lady criticise them denotes that you are never likely to marry, even though you fall in love countless times and write poetry about all your objects of affection.

Policeman.—To dream of being in the custody of a policeman signifies that you may expect to be unjustly blamed by one who wishes you ill, but that in the end the false accusation will do you more good than it ever did harm.

Pork.—To dream of pork is a good dream for all people engaged in money-making. It denotes speedy profit, and that customers will as a rule prefer to pay cash rather than take credit.

Postman.—Dreaming of the postman means that there is a letter to you already written, and perhaps even posted, informing you of something of considerable moment.

Post Office.—To dream of being in a post office on any

errand signifies that you are in danger from the tattling tongues of some whom you think your friends, and that if you want your secrets preserved you had best keep them yourself.

Pot.—To dream of watching a pot boiling is a sign of approaching agitation, particularly in your love affairs. You will shortly discover that you have cause for jealousy, and will not fail to make the most of it.

Potatoes.—To dream of planting potatoes means that at present you are neglecting your opportunities, and that there is a power and ability in yourself which only needs to be cultivated to lead you on to fortune.

Poverty.—To dream of having fallen into poverty means that you are on the eve of contracting a matrimonial alliance with one possessed of at least enough money not to increase your charges. Such is the significance for a man; for a young woman dreaming of poverty means that she will receive a legacy, the amount of which will be in proportion to the depth of poverty depicted in her dream.

Praise.—Dreaming of your praising some one, or of some one praising you, foretells that you are about to be abandoned by one to whom you have given your affections. Should the person praised or praising be a man the inference is that you need not be depressed, because there are as good fish in the sea as there are out of it.

Precipice.—To dream of being on the brink of a precipice with the danger of falling over is a dream of warning, the meaning of which is that if you are in trade you should carefully look into your accounts, and if in private life, that you should with equal care consider the character of those with whom you are at present associating.

Present.—To dream of receiving a present from a friend signifies that the first counsel you receive from any one on rising that morning should be followed, because it will have an important effect in securing a result you are at present aiming at.

Printer.—For most people, to dream of a printer means that their names will soon appear in the newspapers in connection with an event of great importance. If an author or

authoress, however, dreams of a printer, it signifies that a period of general disturbance will soon arrive, resulting mostly from his or her own fault.

Prison.—To dream of being confined in prison means that you will make money and succeed in life, but it will be by pursuing things against your will.

Pudding.—To dream of eating pudding is an unwelcome omen, meaning that you are about to have an illness more or less severe, and that your complete recovery will be only possible by your following for a time several unwelcome rules in regard to diet.

Purse.—To dream of taking money out of a purse signifies that you will shortly be tempted to invest in the funds of a government which invariably declines to pay any portion back or even to remember that some fraction of the interest would be acceptable to its creditors.

Quarrel.—Taking part in a quarrel in a dream is not good luck, and foretells that you may expect soon to be an unwilling listener to a conversation in which you will hear no good of yourself.

Queen.—To dream of seeing the Queen means for a man that he will shortly marry a woman who will so rule his house that without her permission he will not get so much as a lump of sugar.

Rabbit.—For a girl to dream of a rabbit is a sign that there is some one working hard in hopes to win her, but too bashful to declare his intentions or even to make her suspect them.

Railway Ticket.—To dream that you have taken a railway ticket to any destination whatever signifies that an unwelcome visitor is about to arrive, and that prudence suggests your being out of the way. A dream of having lost a railway ticket, on the other hand, means that a journey on which you are about to enter will be prosperous, and that all you meet will be good to you.

Rain.—To dream of rain, especially if it is observed to come on suddenly, betokens good fortune. It signifies that prosperity is about to smile upon you, but that you must make haste to take advantage of its favours or it will fly away.

Rainbow.—To dream of seeing a rainbow means that no reliance is to be placed on the continuance of your present condition, whether that be good or bad, and that you are on the eve of a change.

Rake.—It is a fortunate omen to dream that you are going over ground with a rake, signifying that you will acquire great learning, together with the inclination to use it for the benefit of others.

Rats.—To dream of rats means that you may expect shortly to be injured by the interference of some who profess to know your business much better than you do yourself, but by the exercise of courtesy, good humour, and worldly wisdom you will in all probability soon get rid of them.

Reading.—To dream of reading, especially if in your dream you are surrounded by a considerable library, denotes that you are not likely to marry, and will in all probability find consolation in literary pursuits. The chances against your marrying are to be reckoned by the number of books in the surrounding library.

Removal.—To dream that you are changing your abode is a sign that you will soon receive intelligence of one in a distant town of whom you have long lost sight.

Rhubarb.—To dream of rhubarb, either growing in the garden or cooked and on the table, means that your affection for one from whom you expected some return is hopeless, and that its continuance is likely to prove injurious to your mental peace.

Ribbon.—For a young woman to dream of ribbons is a sign that she is about to have a new beau, who will pay her many embarrassing attentions, but after fluttering round her for a short time will leave her for one with the reputation of possessing considerable means.

Rice.—Whoever dream of rice in any shape or form may rest satisfied that they will be favoured with large families, and that with many children they will have means enough wherewith to bring them up.

Riches.—To dream of riches means that you may have for some time to battle against "the dry wind that springs out of

dolorous poverty," but that in the end you will have no reason to complain of the gifts of Fortune.

Riding.—To dream of riding is to dream of what foretells change. It portends change of scene, change of friends, new lovers, new rivals—in fact, quite a sensational upsetting of everything that is.

Ring.—To dream of an engagement ring is not of favourable significance, and means that many quarrels are likely to take place between you and one to whom you are at present much attached, and that at last one disagreement more serious than the rest will separate you for ever.

Rival.—To dream of the discovery of a rival is one of the best omens in love affairs. It means that you will shortly be united to the object of your affections, and that few anywhere in after life will be happier than you two.

River.—A dream by a man of sailing up or down a river denotes that he will shortly be wedded to one of an imperious disposition, and that in after life, according to her will, so must be everything.

Robin.—To see a robin in a dream denotes that in your progress through life you will make many friends, but that your disposition and temper are such that you are not likely to form a lasting union with any one.

Rooster.—To dream that you hear a rooster sounding his trumpet in the morning means that you are about to receive a letter which will excite in you great and lasting uneasiness.

Rope.—It is a bad sign to dream of a rope. You may infer from it that you are in danger of being bound in fetters, willingly no doubt at first, but from which you will ere long desire hopelessly to get free.

Rose.—Few dreams are more fortunate than those in which a rose, no matter what its colour, plays a leading part. To dream of a rose foretells to a young woman a marriage of affection, in which money will be by no means scarce; and to a young man indicates that he will be particularly lucky in his business speculations.

Rust.—To dream of rust means approaching sorrow, the decay of health, bad debts in business, separation from friends,

loss of popularity, and many other evils which it will be hard even for a philosophic mind to bear.

Salmon.—A dream in which salmon play a prominent part, whether in being caught or eaten, denotes that you are likely to see much of the world before being at last fettered by the chains of wedlock.

School.—To dream of attending school means that you have the shame of ignorance so strong upon you that you will set to work in earnest. A golden opportunity will shortly occur, of which you will only be able to avail yourself if you add to your present stock of knowledge.

Sea.—Should you dream of seeing the sea, in a calm or in a storm either, turn to what we have said under the heading of "Ocean."

Seashore.—To dream of sitting by the seashore, or of walking on it, means that you may shortly expect to take a long voyage to a distant quarter of the globe. Should you be sitting on a stone, it means many pleasant adventures, but to be seated on the turf portends shipwreck and disaster.

Serpents.—Dreaming of serpents, even when in a cage, signifies that you will have much trouble from enemies. Should you, however, kill the serpents in your dream, you may infer that you will certainly triumph in the end over them all.

Sewing.—For a young woman to dream of sewing is a favourable omen, indicating that she will shortly be united to one of the most loving of husbands, whose home she will make happy and comfortable by her good sense and industry. *See also* "Needle"

Sheep.—To dream of seeing sheep betokens general prosperity in your affairs, but indicates also that success will not be the result of great ability on your part.

Shipwreck.—To dream of a voyage in which you are shipwrecked means that you and a companion will shortly start on a journey with much mutual affection, but that you will return hating each other with intense animosity.

Shoes.—To dream of your shoes standing in need of repair is not a good dream, for it signifies that in your experience "last shillings" will be a frequent incident.

Shooting Star.—To dream of seeing a shooting star has for lovers this meaning, that their affection will be so ardent that kisses thick and innumerable will be given and taken on both sides.

Sickness.—To the young dreaming of sickness means marriage, and that not always fortunate; the old dreaming of sickness may expect to receive money, often after it has ceased to be of much use to them.

Silver.—To dream of looking at silver means that you are in danger of an attack of illness, only to be warded off by the greatest attention to sanitary rules. If silver is given to one in a dream it signifies sorrow.

Singing.—To dream that you are singing a solo is not a good dream, and signifies at best that you will shortly try being your own trumpeter, and that the attempt will not bring the honour you expect. Dreaming of taking part in a duet foretells that you are shortly to be reconciled to one from whom you have been for some time estranged.

Slippers.—For a bachelor to dream of a pair of slippers portends his speedy marriage; for a young woman it signifies that she has recently met him who in all probability will be her partner for life.

Snow.—To dream of snow lying on the ground denotes prosperity, but to see it melting away means that you are in danger of losing money which you have worked hard to make.

Soldier.—To dream of soldiers means that you have a considerable number of enemies, and from their actions in your dream you will be able to conclude whether they are to triumph over you or whether you are to rejoice over them.

Sparrow.—To dream of sparrows denotes that in making your way through life you will get assistance from few people, but will have to rely mainly on your own exertions. These, however, will enable you to get a full share of all that is going.

Spider.—Should you dream of a spider you are to infer that the failure of efforts you recently made must not discourage you, because, by continued perseverance, you will in the long run certainly succeed.

Sprain.—To dream of a sprain means that you may expect

an attempt to be made to borrow money from you under false pretences, the yielding to which would cripple you for many a day.

Star.—To dream of watching a star means for a man that he will shortly meet a girl than whom his eye never beheld any one more beautiful and graceful. To a young woman, dreaming of a star has much the same significance, the sex alone being different. *See also* "Shooting Star."

Sting.—To dream of being stung by bees is unlucky, for it means that you are about to enter on a succession of crosses and difficulties.

Stone.—To dream of having a stone thrown at you denotes that you are in danger through the too free use of speech, and is a hint that to call people fools and expect that they will applaud you as the perfection of wisdom is a mistake.

Stoutness.—To dream of growing stout signifies that you are on the way to considerable wealth.

Street.—To dream of a street in the heart of a great city is a sign that you will ere long remove to the country to find more peace and happiness there than is possible amidst the distractions of the town.

Stumbling.—Dreaming of stumbling means that a business in which you are interested is about to sustain severe losses through quite innocent misfortune.

Sugar.—A dream into which sugar enters largely, whether as eaten or only seen, denotes approaching illness, but not of a severe nature.

Sun.—To dream of the sun shining brightly is a first-rate sign, denoting that you are for the moment a particular favourite of fortune. Should the sun in your dreams go behind a cloud and then emerge again you may take it as certain that even if you experience some reverses you may cheer up your heart, for all will come right at last.

Sunday.—For a young woman to dream of its being Sunday means that she is about to form an alliance with a clergyman, and the happiness or discontent of that alliance may be gathered from the brightness or otherwise of the day seen in the dream.

Sunrise.—To dream of seeing the sun rise denotes that you are about to take a step up in the world. This is a special man's dream, when one is about to get the offer of a partnership in an establishment in which one is at present only an *employé*.

Sweeping.—To dream of sweeping means that the death of a relative, though at first a sorrow, will eventually prove of signal advantage in improving your worldly position.

Table.—A dream in which a table is the most prominent object means that your life is to be calm and methodical, without startling events, and almost entirely destitute of ups and downs.

Tea.—To dream of sitting drinking tea means that gossip will soon be busy with your reputation, and that you will in consequence be caused a great deal of annoyance.

Teeth.—To dream of losing teeth foretells losses, most often of friends, but occasionally of lawsuits, should one be engaged in these unprofitable ventures.

Telegram.—For a young woman to dream of receiving or sending a telegram means that she is about to form a friendship with a young man so close and intimate that all their friends and enemies will be in common. And this friendship will ripen at last into love, and be crowned by a happy marriage.

Telephone.—To dream of receiving or transmitting communications by means of the telephone signifies that you are on the eve of making a considerable sum by a lucky invention.

Telescope.—A young man dreaming of looking through a telescope thereby learns that the object of his affections has another admirer of whom it is as well to be watchful. If the telescope be seen pointing to the right it is an indication that at present she cares nothing for the rival.

Theatre.—To dream of being in the theatre means that the realities of life will soon cease to interest you, that you will take refuge in Dreamland, and live on illusions till your last hour.

Thirst.—To be troubled in a dream by thirst means that you will shortly discover in yourself a craving for money, which

will be a misfortune, as you are never likely to have more than is absolutely necessary.

Thunder.—To hear thunder in a dream is unlucky for the unmarried, as it indicates that all their love affairs are likely to have an unfortunate termination. To the married, middle-aged, and old it means the receipt of unexpected news. *See also "Lightning."*

Tomb.—To dream of wandering among tombs denotes that you will shortly receive money through the death of a relation.

Tortoise.—To dream of seeing a tortoise crawling along, especially if crawling up a hill, means for a man that he will by plodding on reach a high position in life before Age has "clawed him in his clutch."

Tree.—To dream of seeing a tree growing means that though comparatively unimportant just now you will in the end be first and foremost in the place in which you reside. Should the tree seen in your dream be in leaf it signifies that you will be happy in your children when you have them, and that some of them at least will rise to distinction.

Tune.—To dream of any one playing out of tune denotes that you will become a distinguished musician, most likely an amateur, but possibly a professional, if only you have the necessary perseverance.

Tunnel.—To dream of going through a tunnel with a light at the end is a good dream for the depressed, for it signifies that if their lives are now dull and gloomy they will brighten up in the long run into peace and joy.

Velvet.—To dream of velvet, whether it be buying it or wearing it or merely looking at it, indicates that you will shortly make a considerable profit, but whether in a business transaction or in a matter belonging to private life cannot be ascertained except by noticing if the colour of the velvet be black or crimson. If black it means business, whilst crimson stands for private life.

Villa.—To dream of buying a villa denotes a marriage as soon as you have accumulated enough to start housekeeping with prudence. Selling a villa in a dream is unfortunate and presages losses.

Violin.—To dream of playing on the violin denotes that you will make many enemies, and waste a great part of life in quarrelling with them.

Visit.—To dream of receiving a visit means that you ought to cultivate the art of being friendly with all you meet, because a stranger will shortly be introduced to you who will have it in his power to make your fortune. Dreaming of paying a visit indicates that ere long you will discover the necessity of leaving the locality in which you at present reside and trying a new one, which will be a great change for the better.

Walking.—To dream of walking with friends but afterwards alone signifies that in pursuit of what you think your duty you will give offence to many, but that all will come right in the end, your unfriendly critics coming to see that you were in the right and they in the wrong.

Wandered.—Dreaming of having wandered is a sign of approaching perplexity, sometimes about an affair of the heart, but more often about money. To judge whether the perplexity is to be of long or short duration try to remember if in your dream it was broad daylight or in the gloaming or in the dark. If quite dark the trouble will be long-lasting.

Washing hands.—To wash one's hands in a dream is very unfortunate, for it means a good deal of trouble brewing of all kinds.

Watch.—To dream of a watch having stopped often presages death, but to a young man prognosticates that his attentions to the object of his choice will end in nothing—

“ Early and late he will sue in vain,
The maiden's love he will not gain.”

Water.—When water enters into a dream it may have several meanings. If you are entering water it is an evil sign, indicating that you will shortly have many difficulties to surmount, if surmount them you can. Should you have a glass of water given you it means marriage sooner or later, but if the glass of water is given you after being drawn out of a well you may be sure that the marriage will speedily come to pass. Standing beside a clear stream in a dream foretells good luck ;

if the water be muddy it means misfortune. If the water be muddy and at the same time running fast it indicates that you are likely to have personal experience of the Bankruptcy Court unless you are wise to take warning in time.

Weeds.—To dream of weeds or of weeding a garden means that, however fond of ease you may be, you must become wise enough cheerfully to face continual exertion, because your work will never be done.

Weeping.—The meaning of a dream in which you weep is directly the contrary of what one might expect, being that you are on the eve of hearing something which will excite in you the deepest joy.

Weighing.—To dream of weighing anything in scales denotes that you will soon experience in your own person the truth of the remark that it is better to have a grain of fortune than a pound of wisdom.

Wheel.—To dream that you see a wheel off a carriage, or coming off, is a warning that if you have arranged for a railway journey you ought to postpone it, for to you at least it will result in mishap.

Wheelbarrow.—A dream of wheeling a wheelbarrow means for a man that he will marry soon and have a considerable family, and that he will gladly toil early and late for the sake of his little ones.

Whispering.—To hear whispering in a dream means that many people are talking ill of you, and that on consideration of your conduct you will find that they are not doing so quite without reason.

Widow.—For a woman to dream of a widow signifies that her husband or lover will desert her.

Widower.—A man dreaming of a widower may safely infer that he is about, if a husband, to be deserted by his wife, and if single, that the young woman with whom he at present keeps company is going to play him false.

Will.—To dream of making a will is one of the most reliable of indications that you are destined to have a long, contented, and prosperous life.

Wind.—When the wind blows high in a dream it signifies

that you have to encounter several perils, but that you are destined to emerge safely from them all.

Window.—To dream of looking out of a window means that you will shortly travel through many foreign countries, get acquainted with many strange faces, and return home without having contracted even the ghost of an attachment for any one.

Wine.—To dream of drinking wine means that you are about to suffer in health from too eagerly pursuing your duty, but that the injury will not be permanent.

Woman.—A dream in which an old woman figures largely is of happy import. It means safety, prosperity, and comfort. To dream of a young woman means much the same thing, but these good features will be combined with not a few worries and distractions. Should a man dream of parting from a young woman it signifies that a girl below him in position, but his equal in education and refinement, will attach herself to him, and introduce an element of romance into his life that it has hitherto been without.

Working.—To dream of being hard at work anywhere or at anything means that you are in danger of losing the situation in which you are at present, and that the utmost care should be taken to please your employer, for his disposition towards you is just now none of the best.

Writing.—To dream of writing a letter means that a friend from whom you have been long separated, and whose whereabouts you do not know, is about to call on you, and to bring good news about himself.

Yacht.—To dream either of watching a yacht sailing or of being yourself on board, is a dream prophetic of change, and of change in which there will be for you a considerable element of risk.

Yarn.—To dream of yarn—whether it be cotton, flax, jute, woollen, or worsted, it is all one—is a good omen, meaning that your life will be prolonged for many years, and that your experiences will as a rule be of a pleasant, even if of a somewhat monotonous character.

Yew.—To have a yew-tree as a prominent feature in a

dream points to the approaching loss of friends, and also to the probable loss of money.

Yorkshire Pudding.—To dream of eating Yorkshire pudding means for a young man that, though at present much taken up with the idea of good living—substantial dinners and the like—he is shortly to meet one who will alter the current of his thoughts and convince him that it is love after all that makes the world go round.

Youth.—For a girl to dream of seeing a handsome but unknown youth means that she is about to transfer her affections from one with whom she at present thinks she is in love and give them to another, and that her present love compared with her future passion will be as a farthing cracker is to a volcano.

A FEW REMARKABLE DREAMS.

LET those who have not yet made up their minds whether or not to rely on communications imparted in dreams read the following authentic anecdotes. They carry conviction to all who approach the subject in an unprejudiced spirit and—should correct inferences be drawn—may be the means of saving many a one from a state of scepticism which might result in loss and trouble, in neglected warnings and unheeded good fortune.

A Warning that came in a Dream.—Here is an extraordinary instance of warning conveyed by a dream. Mrs. Graham, a well-known Scottish authoress, was in the October of 1825 about to take her passage in a steamboat for a short jaunt, when for two or three nights previously to her intended departure she was haunted by a dream respecting the vessel which much disturbed her, though in waking hours she could only recollect that she was on board in company with a gentleman, in an officer's undress, who was attended by a New foundland dog.

How startled was she to find that the officer and his dog were actually on board the packet when she reached the place of embarkation! She gave up the idea of going, and so saved her life; for the steamer was the unfortunate *Comet*, which was run down on that very day, the 21st of October, 1825, every one on board perishing.

A Singular Deliverance.—During the bombardment of the town of Newark-upon-Trent by the Parliamentary army under Oliver Cromwell, Hercules Clay, a tradesman residing in Newark market-place, dreamed three nights successively that

his house was set fire to by the besiegers. Impressed by the repetition of this warning, as he considered it, he quitted his house, and in the course of a few hours afterwards the prediction was fulfilled.

To commemorate this singular deliverance Clay left two hundred pounds to the town of Newark-upon-Trent, the interest of which was paid annually for a sermon preached by the vicar and for loaves of bread, which were given away on one day in the year to all who chose to apply for them.

Your Child is in Danger.—A Scotch clergyman who lived near Edinburgh dreamt one night, while on a visit to that town, that he saw a fire, and one of his children in the midst of it. On awaking, he instantly got up, and returned home with the greatest speed. He found his house on fire, and was just in time to assist in saving one of his children, who, in the alarm, had been left in a place of danger.

A Message that came in Greek.—A gentleman, waking suddenly, felt an irresistible impulse to utter certain words which he did not understand. This he thought so odd that he wrote them down, and next day consulted a learned friend as to their probable meaning. This friend said they were Greek, and that they suggested that a misfortune about to befall his present habitation should be given a wide berth to.

No mischief seemed impending; however, the friend advised a change of lodgings. In a few days the house so quitted fell and crushed all who had remained.

She was not Careful Enough.—A chimney-sweep dreamt that he should lose one of his children by water. This dream he communicated to his wife, entreating her very earnestly to be more than usually watchful over their little ones.

The mother did as he wished, and when her daily work called her to the fields in which she laboured she always left the children closely confined to the house.

One day, however, a neighbouring woman, having occasion to borrow something, came to the door, and, knowing the place where the key was usually secreted, gained admittance to the house, and having got what she wanted, went away.

During this visit the eldest son, a child of six or seven years old, took the opportunity of slipping out unobserved, and, straying to a horse-pond at no great distance, accidentally fell in and was drowned.

Saved by a Dream from being Murdered.—The following remarkable dream is given by the well-known Dr. Abercrombie as entirely authentic :—

A lady dreamt that an aged female relative had been murdered by a black servant, and the dream occurred more than once. She was then so impressed by it that she went to the house of the lady to whom it related, and prevailed upon a gentleman to watch in an adjoining room during the following night.

About three o'clock in the morning the gentleman, hearing footsteps on the stairs, left his place of concealment, and met the servant carrying up a quantity of coals.

Being questioned as to where he was going, he replied in a confused and hurried manner that he was going to mend his mistress's fire—which at three o'clock in the morning, in the middle of summer, was an unlikely story ; and on further investigation a strong knife was found concealed beneath the coals.

A Brother's Death.—Two sisters had been for some days attending a sick brother, and one of them had borrowed a watch from a friend, her own being under repair. The sisters were sleeping together in a room communicating with that of their brother, when the elder awoke in a state of great agitation, and roused the other to tell her that she had had a frightful dream.

"I dreamt," she said, "that Mary's watch had stopped, and that when I told you of the circumstance you replied, 'Much worse than that has happened, for —'s breath has stopped also,'" naming their sick brother.

The watch, however, was found to be going correctly, and the brother was sleeping quietly.

The dream recurred the next night ; and on the following morning one of the sisters, having occasion to send a note, went to get the watch from a writing-desk in which she had deposited it, when she found it had stopped.

She rushed into her brother's room in alarm, remembering the dream, and found that he had been suddenly seized with a fit of suffocation and had expired.

The Shipwrecked Mariners.—Before the erection during the course of last century of the well-known light-house called the Caskets, near the island of Alderney, an islander dreamed that a ship had been wrecked near those rocks, and that some part of the crew had saved themselves upon them.

This story he related the next morning on the quay, but the sailors there treated it as an idle dream.

The next night he dreamt it all over again, and the man would no longer be laughed out of it. He prevailed on a companion the following morning to take a boat and go to the rock, and there they found three poor wretches, half-starved with cold and hunger, and brought them safe on shore.

A Communication of Importance.—The Dutch ambassador to Stockholm, M. de Marteville, had died, and his widow was sued for 25,000 guilders, which she was confident her late husband had paid. She could not, however, find the receipt.

She applied to Swedenborg, the well-known founder of the New Church, to see if he could help her.

Eight days afterwards Swedenborg visited Madame de Marteville, and informed her that he had seen and conversed with her husband in the world of spirits, who on seeing him had hurried away, declaring that he must go and discover something to his wife.

On the night previous to Swedenborg's visit Madame de Marteville had seen her late husband in a dream, when he mentioned to her that there was a secret place in his cabinet where she would find, not only the receipt, but also a hairpin set with twenty brilliants, which had been given up as lost. She had risen, opened the cabinet, and found both articles.

Kant, the famous philosopher, is our authority for this story.

Justice aided by a Dream.—Many cases have been recorded in which justice has been aided by information communicated in dreams. One of these happened in London in

the reign of William III. One Stockden, a victualler in Grub Street, was murdered on the 23rd of December, 1695, by some person or persons unknown. It appeared hopeless to discover who had done the deed, but a Mrs. Greenwood came forward voluntarily and declared that Stockden had appeared to her in a dream and indicated a house in Thames Street where he said one of his murderers lived. In a second dream he appeared again, and showed her the likeness of one Maynard as that of the guilty person in question. Maynard was apprehended and lodged in Newgate, where he confessed the fact, and impeached three accomplices. It is stated that in a third dream Stockden showed Mrs. Greenwood the portrait of one of these men, and that she from her recollection of the likeness identified him in prison. Three of the criminals suffered on the scaffold. An account of the case was published by the Rev. William Smithies, curate of St. Giles, Cripplegate, the parish in which the murdered man lived.

An Invention that came in a Dream.—How important it is to pay attention to our dreams we may see from the example of Elias Howe, the sewing-machine inventor, to whom a fortune came in a vision of the night. Howe had almost beggared himself before he discovered where the eye of the sewing-machine needle should be located. His original idea was to follow the model of the ordinary needle and have the eye at the heel. It never occurred to him that it should be placed at the point, and he might have failed altogether had he not dreamed that he was building a sewing-machine for a savage king in a savage country. He thought the king gave him twenty-four hours to complete the machine and make it sew—if not finished in that time death was to be the punishment. Howe worked and puzzled, and finally gave it up. He dreamed that he was taken out to be executed. He noticed the warriors carried spears that were pierced through the head, and instantly came the solution of the difficulty. He suddenly awoke, and running to his workshop modelled a needle with an eye at the point. This is the true story of the invention of the sewing-machine needle.

Another Invention that came in a Dream.—Watts,

a Bristol man, the discoverer of the well-known method of making shot, owed his fortune to a dream, which led him to wonder what shape molten lead would assume in falling through the air. At last, to set his mind at rest, he ascended to the top of the steeple of a church and dropped slowly and regularly a ladleful of molten lead into a moat below. Descending, he took from the bottom of the shallow pool several handfuls of the most perfect shot he had ever seen.

OMENS, CHARMS, AND SPELLS FOR LOVERS.

"We that are true lovers," says Touchstone, "run into strange capers." Whether the reader is now or only was once-upon-a-time, "as true a lover as ever sighed upon a midnight pillow," he is certain to find much that is valuable, and more that is entertaining, in the following omens, charms and spells. They help to discover the matrimonial future, assist wavering minds to fortunate conclusions, and furnish consolation for the many uncertain moments that accompany the universal passion.

TO KNOW ONE'S FUTURE PARTNER IN LIFE.

The Even Ash Leaf Charm.—The following four lines are to be repeated by girls anxious to know their future. They must gather an even ash leaf, and holding it in the hand walk along the road saying—

"This even ash I carry in hand
The first I meet shall be my husband!
If he be single let him draw nigh,
But if he be married then he may pass by."

To ensure success the leaf is sometimes thrown at the passer-by.

A Peascod Charm.—Peascods are of great use in love affairs; indeed, are almost infallible in such matters. If a girl wishes to know her future husband let her take a peascod in which there are nine peas—neither more nor fewer—and put it in a piece of paper on which is written;—

"Come in, my dear,
And do not fear."

She must then lay the peascod under the door, and the first person who enters after that will be *the very man*.

The Willow Wand.—The willow is to be used for a lovers' spell in the following way. A girl takes a willow wand in her left hand, and taking care that no one sees her, slips out of the house and runs round it three times, saying, "He that is to be my husband come and catch the other end." During the third circuit the likeness of the future husband will appear and seize the end of the wand.

You may make use of a piece of Clover.—Another charm to be used by young men and maidens who wish to know who their future wives or husbands are to be is the following. The "Clover of two" means a piece of clover with only two leaves upon it.

"A Clover, a Clover of two,
Put it in your right shoe;
The first young man [woman] you meet,
In field, street or lane,
You'll have him [her] or one of his [her] name."

The Snail knows it.—If a girl will take a snail and place it on a slate it will describe by its turning the initials of her future husband's name.

The New Moon knows it.—On the first appearance of the new moon let a girl go out and pluck a handful of grass, repeating—

"New moon, new moon, tell me if you can,
If I have here a hair like the hair of my guidman."

On returning indoors let the grass be carefully examined; if a hair is found amongst it, which is often the case, the colour of that hair indicates that of the future husband's.

VISITED IN DREAMS.

A Simple Spell.—If a girl would dream of her sweetheart let her write his name, as well as her own, on a piece of paper at twelve o'clock at night. Let her burn the paper, but carefully gather up the ashes, and lay them, closely wrapped in paper, on a piece of looking-glass, marked with the sign of the

cross. This must be put under her pillow, when she is sure to dream of the object of her affections.

An Even Ash Leaf of use again.—In order to dream of one's future partner in life, pluck an even ash leaf, repeating—

“Even ash, I do thee pluck,
Hoping thus to meet good luck,
If no luck I get from thee,
I shall wish thee on the tree.”

Place the leaf under your pillow at bedtime and the person of whom you dream you will as surely have “as the dead man lies in his grave.”

Yarrow will cause him to come.—Pluck yarrow from a young man's grave, saying as you do so—

“Yarrow, sweet yarrow, the first that I have found,
And in the name of Jesus I pluck it from the ground,
As Joseph loved sweet Mary, and took her for his dear,
So in a dream this night, I hope my true love will appear.”

Sleep with the yarrow under the pillow.

There is consolation in the bladebone of a Rabbit.—Take the bladebone of a rabbit and stick nine pins in it, and then put it under your pillow, and you will be sure to see the object of your affections.

Dream on Wedding-cake.—To eat a piece of wedding-cake is a sure way of enabling one to see in a dream his or her future partner for life.

FAITHFUL OR FAITHLESS?

Ask an Apple pip.—To ascertain whether her professing lovers really care for her or not let a girl take an apple pip and, naming one of her followers, put it into the fire. If the pip makes a noise in bursting from the heat, it is a proof of love; but if it is consumed without a crack she may be satisfied that there is no real regard felt towards her by the person named. As many pips should be experimented on as there are lovers.

Apple pips asked another way.—Girls may make use of apple pips in another way to try the fidelity of their swains. Let them stick them on the cheek or on the forehead, naming

them after different young men of their acquaintance. The right sweetheart is shown by his seed remaining longer than the others.

Virtue in a Candle and a Pin.—Girls who want to know the state of their sweethearts' affections may practise a curious piece of divination with a candle and a pin. She who makes the trial must take a pin and cautiously stick it through the substance of the candle, making sure at the same time that it pierces the wick. Whilst doing so she must repeat the following rhyme:—

"It's not this candle alone I stick,
But A.B.'s heart I mean to prick;
Whether he be asleep or awake
I'll have him come to me and speak."

She must then watch the candle as it burns away, and if the pin remains in the wick after the flame has made its way below the place in which it was inserted, she may go to rest with an easy mind, for the loved one will be sure to visit her in dreams. If the pin drops out, however, it is a sign that he is faithless, and not worth thinking about any more.

Over a Cup of Tea.—If two tea stalks appear on the surface of a cup of tea, they should be placed on the back of the left hand and struck with the back of the right. If they remain unmoved on the left or adhere to the right, then the one loved will remain true; but if one adheres and the other not, he or she will be false.

The Suitors and the Rose Leaves.—If a girl has several lovers let her take an equal number of rose leaves and name them after her suitors. She must then scatter them on the surface of a basin of water, and the leaf that sinks last is that of her most devoted sweetheart.

IMPORTANT QUESTIONS.

A Serious Choice.—When a girl thinks it necessary to select a suitor from among the number of her admirers, she may practise the following piece of divination by means of the Bible and a key.

Let her open the Bible at the passage in Ruth (i. 16, 17), "Whither thou goest I will go; and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die and there will I be buried."

Then having placed the wards of the key upon the verses, she must tie the book firmly with a piece of cord.

Let her now pronounce the name of an admirer, at the same time solemnly repeating the passage, all the time holding the Bible suspended by joining the ends of her little fingers inserted under the handle of the key.

If the key retains its position during the repetition, the person mentioned is to be rejected. Another name, and again another, are then tried, till the book turns round and falls through the fingers. This is a sure sign that the last name mentioned is the right one to be selected, and that he who bears it will certainly marry her.

Is there to be a Wedding?—If two forks or knives or spoons are laid down together while setting a table, there is going to be a wedding.

Saved from dying Old Maids.—If in a family the youngest daughter marries before her elder sisters, they should all dance at her wedding without shoes; this will counteract their ill-luck and procure them husbands.

Which is to be Married first?—To ascertain which of two persons is to be married first, take the merrythought of a fowl and let each take hold of an end and pull, the one against the other. Whichever gets the longest piece will be first wedded.

Hope for the unmarried.—If, at a dinner, a person yet unmarried be placed inadvertently between a married couple, be sure he or she will get a partner within the year.

What the Wedding-cake discloses.—In the wedding-cake there should be baked a wedding-ring and a sixpence. When at the wedding breakfast the cake is distributed, she who gets the ring in her portion will shortly be married, and she who gets the sixpence must look upon it as consolation for having to die an old maid. Should they fall to a man's share the ring, of course says, "You will be a married man," but the sixpence, "You will pass your days as a bachelor."

For Flirts only !—Should a girl find any little stems of tea-leaves in her tea let her swallow them if she wishes to capture a new beau.

Is he in Good Humour or Bad ?—To test a lover's humour, let a girl lightly stir the fire with the poker. If the fire blazes brightly the lover is good-humoured ; if not, he is cross as two sticks.

Making Sure of his Return.—When a lover is going away on a journey, if his best girl will only put common clover into his shoe unknown to him he is sure to return to her.

Unfortunate Omens.—Should you stumble when going up stairs, if you are unmarried you will have no chance of wedding till next year. Should your chair tumble backwards you will certainly not be married during the currency of the present year.

She knew all about it.—

“ I can tell you the first letter
Of your handsome sailor's name.”

“ I know every one, that's better ;
Thank you, gipsy, all the same.”

“ Ah, my maiden, runs your text so !
Then I see your doom is past—
And the day is Monday next.” “ No,
Gipsy, it was Monday last ! ”

THERE IS MYSTERY ABOUT PLANTS.

THERE are more ways of looking at plants than merely viewing them in relation to their structure and the peculiarities of their mode of existence and reproduction. They have the power of influencing good fortune and of revealing the secrets of the future, and this side of them deserves the attention of all inquiring people.

We set down here in alphabetical order a good number of items, curious and valuable, showing what can be learned in this way from the vegetable kingdom. We might give more but, as some one says, "far from exhausting a matter we ought only to take the flower of it."

Apple-tree.—When there are blossoms seen on an apple-tree at the same time as fruit it is a bad omen and betokens death to one of the family before next spring.

Aster.—*See* "Marigold."

Bay-tree.—It is unlucky to have a bay-tree die in one's garden. It is an omen of the death of some person in the house.

Broom.—

"If you sweep the house with blossomed broom in May,
You're sure to sweep the head of the house away."

Clover.—Four-leaved clover brings luck to the person who finds it unawares. The finder of five-leaved, however, is sure to have bad luck.

Daffodil.—The following "Divination by a Daffodil" is given by Herrick:—

"When a daffodil I see
Hanging down her head t'wards me,
Guess I may what I must be;—
First, I shall decline my head;
Secondly, I shall be dead;
Lastly, safely buried."

Dandelion.—When the dandelion seeds are ripe, pluck the flower stalk carefully and then blow the seeds away with the breath until they are all gone. The number of puffs needed to accomplish this indicates the number of years that must elapse before you are married.

Elder-tree.—It is unlucky to burn the wood of the elder-tree, and illness and general misfortune may be expected to follow if it is thrown on the fire. According to some the reason is that the true cross was made of elder wood; others say that it is because the elder was the tree on which Judas hanged himself.

Hazel.—The hazel has a subtle sympathy with what lies hidden deep underground, and for that reason divining rods are made of its wood for the discovery of concealed objects. Of this we have spoken elsewhere under the heading of "The Wonders of the Divining-rod." The hazel, it may be remarked, is not generally a lucky tree.

Hazel-nut.—To find a double hazel-nut, or two nuts joined together, is very fortunate. The double nut should be worn about the person as a charm.

Heather, White.—See "White Heather."

Holly.—Witches have a cordial dislike to the holly, and for that reason alone it is a desirable tree to have in one's garden. "As touching the holly or hulver-tree," says Pliny, "if it be planted about a house, whether it be within a city or standing in the country, it serveth for a counter-charm and keeps away all evil spells and enchantments."

It is not lucky to bring holly into the house before Christmas Eve. Some of the holly brought in will have sharp prickles and some will be without, and according as that used at Christmas is smooth or rough, the wife or the husband will be master.

House-leek.—The house-leek should be planted on the roofs of houses as a defence against lightning.

Marigold.—The marigold may be used as a thermometer for ascertaining the warmth of lovers' affections. Let a lover take a marigold and pluck its leaflets off one by one, saying, "Does he (or she) love me?—a little—much—passionately—not at all?" Whichever phrase falls to the last leaflet tells how the matter really stands.

In Germany the star-flower or aster is applied to for the same kind of information. Readers of "Faust" will remember how Margaret, as she walked in the garden, picked off the leaves of an aster one after another saying, half aloud, "He loves me—loves me not—he loves me—not—he loves me—not—he loves me!"

Here, according to Herrick, is what yellow marigolds once were:—

"Jealous girls these sometimes were,
While they lived or lasted here;—
Turned to flowers, still they be
Yellow, marked for jealousy."

Mistletoe.—No one will be troubled with nightmare who hangs a piece of mistletoe at the head of his bed.

Farmers who wish to have extra good luck in the dairy should give the bunch of mistletoe which has been hung up in the house at Christmas to the first cow that calves after New Year's Day.

Mountain-Ash.—The anti-witching properties of the mountain-ash or rowan-tree are held in high esteem. At least one mountain ash should be planted near every country house.

The virtue of the mountain-ash as a safeguard against witches and evil spirits is recorded in one of the stanzas of a very ancient song:—

"Their spells were vain, the hags returned
To the queen, in sorrowful mood,
Crying that witches have no power
Where there is rowan-tree wood."

A herd boy should give the preference to a herding-stick of

ash before any other wood, as in throwing it at cattle, it is *sure* not to strike on a vital part, and so kill or injure the animal, which they say a stick of any other wood *might* do.

"Rowan, ash, and red thread,
Keep the devils frae their speed."

When mountain-ash sap is to be had it is often given to new-born children for two reasons; first, because it acts as a powerful astringent, and, secondly, because the mountain-ash possesses, as we have just told, the property of resisting the attacks of witches, fairies, and other imps of darkness. Without some precaution of this kind, they would change the child, or possibly steal it away altogether.

Never use the wood of the mountain-ash for fuel. All who sit round a fire of it are sure to become enemies.

Nettle.—To have nettles about a house is a protection against lightning.

Oak-tree.—When you see a large hole in an oak you may be sure the tree is haunted. The holes are often pathways for elves, who are "little beings small enough to creep into acorns and hazel-nuts, where they hide themselves, and where sometimes even—

"Lying down they soundly sleep
As safe as in a castle."

If you take an oak-apple from an oak-tree and open it you will find a small insect therein. If the insect, says an old writer, "doth fly away it signifies wars; if it creep it betokens scarceness of corn; if it turns about it foreshows the plague. This is the countryman's astrology which they have long observed for truth."

Plantain.—The ribworth plantain is of service in love divination. Take two spikes of this plant when it is in full bloom. Strip them of the flowers, wrap them in a dock-leaf, and lay them beneath a stone. One is to represent the girl, the other her sweetheart. If next morning the spikes appear in blossom then there will be "aye love between them twa!"

Rose.—A white rose-bush blooming unexpectedly is a sign of death in the nearest house.

Rosemary.—A sprig of rosemary in the house is good to keep off thieves. This shrub grows best in the garden where the lady rules the roast. "That be rosemary, sir," said a cottager in Hertfordshire; "they say it only grows where the missus is master, and it do grow here like wildfire."

Rowan-tree.—See "Mountain-ash."

Rue.—Rue hung about the neck is an amulet against witch craft.

St. John's Wort.—St. John's Wort gathered before sunrise and hung up will protect the house against being struck by lightning.

If a pedestrian puts a piece of St. John's Wort in his shoes he will never grow weary.

Walnut-tree.—To beat walnut-trees—it is usually done with poles—is a way to increase their productiveness. To this we have allusion in a popular proverb made before these days of women's rights :—

"A woman, a dog, and a walnut-tree,
The more you beat them the better they be."

White Heather.—To find white heather is extremely lucky. When our Princess Royal became engaged to Prince Frederick William of Prussia on the 29th of September, 1855, at Balmoral, the Queen tells us in her "Journal": "During our ride up Craig-na-Barr this afternoon, he picked a piece of white heather (the emblem of 'good luck'), which he gave to her; and this enabled him to make an allusion to his hopes and wishes as they rode down Glen Gironch, which led to this happy conclusion."

Whitethorn.—To bring whitethorn or "May" into a house is to introduce misfortune, perhaps even death.

To sleep in a room with the whitethorn bloom in it during the month of May will surely be followed by some great misfortune.

ABOUT THE FORTUNES OF LITTLE PEOPLE.

CHILDREN are under the special guardianship of those who reside in the other world, but yet are permitted to take an interest in this. Their start in life and their ultimate success or failure depends on a great deal over which their parents have no control. Higher influences rule them, and many little incidents to which the unthinking would attach small importance have been proved by the teachings of experience to have an overwhelming influence on their future destiny.

Entering the World from Sunday to Saturday.—
It matters a good deal on what day of the week a child is born.

“Monday’s child is fair of face,
Tuesday’s child is full of grace,
Wednesday’s child is full of woe,
Thursday’s child has far to go,
Friday’s child is loving and giving,
Saturday’s child must work hard for his living.
The child of Sunday and Christmas Day
Is good, and fair, and wise, and gay.”

Another version of this well-known rhyme is as follows :—

“Born on a Sunday, a gentleman ;
Born on a Monday, fair in face ;
Born on a Tuesday, full of grace ;
Born on a Wednesday, sour and grum ;
Born on a Thursday, welcome home ;
Born on a Friday, free in giving ;
Born on a Saturday, work hard for your living.”

There is an old saying that if a man is born on a Sunday he

will live without trouble all his life. "This is true enough," an intimate friend has remarked to us. "I was born on a Sunday, and up to the present moment, having gone through over half a century of existence, I cannot recollect having had five minutes of real trouble about anything."

The Power of seeing Spirits.—A child who has come into the world during twilight has in after life the power of seeing spirits, and is gifted to know who of his circle of acquaintance will die next.

The gift of second sight also belongs to a child born on All Saints' Eve and on Christmas Day.

Born with a Caul.—A child born with a caul is fortunate.

In Danger of Fairy Spells.—A newborn child is in danger of fairy spells till it sneezes : then all danger is past.

Prepared for Rising in the World.—When children first leave their mother's room they must go *upstairs* before they go *downstairs*, otherwise they will never rise in the world.

Of course it frequently happens that there is no "upstairs," the mother's room being the highest in the house. In this case the difficulty is met by the nurse setting a chair and stepping upon that with the child in her arms as she leaves the room.

Mothers Should Observe these Things :—

A baby laughing in its dreams is conversing with the angels.

Children with much down on their hands or arms are sure to be rich.

When the teeth of a child come early it is an indication that there will soon be another baby.

If a child's first tooth is in the upper jaw it is ominous of its dying in infancy.

To cut a child's nails before it is twelve months old is unlucky.

Rocking the cradle when the babe is not in it is injurious to the infant, and a prognostic of its speedy death.

Children should Cry when Baptized.—For children to cry when they are baptized is a good sign. It is an indication, for one thing, that they will be good singers.

Take the Boys to the Font first.—If several children

are baptized together, if the girls are taken to the font before the boys, the boys will have no beards when they are men.

“Unchristened Weans.”—Unchristened children are peculiarly liable to be carried off by the fairies, who sometimes leave little changelings, of their own blood, in place of the infants of mortal kind.

Infant Visitors.—If you wish well to your neighbour’s child, when it first comes to your house you must give it a cake, a little salt, and an egg.

SOMETHING IMPORTANT ABOUT DAYS.

ONE day is not as good as another. They vary in excellence, and an undertaking which would turn out prosperous if started upon, say, the 10th of May, might have a very unfortunate ending if begun upon, say, the 15th of August.

Unlucky Days.—In a MS. of the time of Henry VI. we find the following exact particulars of the unlucky days of the year:—

“These underwritten be the perilous days, for to take any sickness in, or to be hurt in, or to be wedded in, or to take any journey upon, or to begin any journey upon if one would speed well. The number of these be in the year 32; they be these:—

In January there be 7—1st, 2nd, 4th, 5th, 7th, 10th and 15th.

In February be 3—6th, 7th and 18th.

In March be 3—1st, 6th and 8th.

In April be 2—6th and 11th.

In May be 3—5th, 6th and 7th.

In June be 2—7th and 15th.

In July be 2—5th and 19th.

In August be 2—15th and 19th.

In September be 2—6th and 7th.

In October be 1—6th.

In November be 2—15th and 16th.

In December be 3—15th, 16th and 17th.”

In addition to these general unlucky days, every person has his own particular days of misfortune, and these most of us learn soon enough by experience. Some at least may be avoided by following this general rule, that it is not lucky for

any one to begin an important undertaking on the anniversary of a day which has brought to him some great calamity.

The Days of the Week.

Tuesday and Wednesday are lucky days.

Thursday has one lucky hour, viz., the hour before the sun rises.

Friday is unlucky.

Monday and Saturday and Sunday are neutral days, of which in regard to luck it is often, indeed, almost always, difficult to affirm either one thing or another.

Unlucky Friday.—Friday is in all countries, to say the least of it, a peculiar day. In this country it is unlucky, and upon it no undertaking of importance should be commenced. It is not a propitious day for setting out on a voyage or a journey, or entering on a new situation, or indeed for making a start with anything whatever, matrimony in Scotland alone excepted. Neither is it a good day for “going a-courting.”

It is remarkable that there is a difference between England and Scotland in regard to matrimonial ventures begun on a Friday. There is some mysterious cause for it no doubt in England.

Friday is certainly not a lucky day south of the Border on which to start matrimonial life; but in Scotland Friday is the lucky day of the week for marriages. It is a well-established fact that a large proportion of the marriages in Glasgow, for example, are celebrated on Friday.

A Remarkable Proof.—Mr. Fenimore Cooper relates an extraordinary anecdote on the subject of Friday. He says that a wealthy merchant of Connecticut devised the following notable scheme to show his disbelief in Friday being an unlucky day.

He caused the keel of a very large ship to be laid on a *Friday*; he named her the *Friday*; he launched her on a Friday; he gave the command of her to a captain whose name was Friday; and she sailed for her first voyage on a Friday, bound to China with a costly cargo, and in all respects one of the noblest and best-appointed ships that ever left port. The result was that neither ship nor crew were ever heard of afterwards.

Do not Cut your Nails on a Sunday.—It makes a considerable difference whether a man cuts his nails on a Sunday or puts it off till another day.

“Cut them on Monday, cut them for health ;
Cut them on Tuesday, cut them for wealth ;
Cut them on Wednesday, cut for a letter ;
Cut them on Thursday, for something better ;
Cut them on Friday, you cut for a wife ;
Cut them on Saturday, cut for long life ;
Cut them on Sunday, you cut them for evil,
For all that week you’ll be ruled by the devil.”

Another version gives the last two lines :—

“A man had better ne’er be born,
Than have his nails on a Sunday shorn.”

Best to Sneeze on Saturday.

“If you sneeze on Monday, you sneeze for danger ;
Sneeze on a Tuesday, kiss a stranger ;
Sneeze on a Wednesday, sneeze for a letter ;
Sneeze on a Thursday, something better ;
Sneeze on a Friday, sneeze for sorrow ;
Sneeze on a Saturday, see your sweetheart to-morrow.”

Days for New Clothes.—If a person have his measure taken for new clothes on a Sunday it is very bad luck. If on a Monday he will be fortunate. If on a Tuesday he may expect accidents by fire. If on a Wednesday he will enjoy happiness and tranquillity. If on a Thursday he will be called to travel both by land and sea. If on a Friday a death will happen amongst his nearest relations. If on a Saturday he will shortly receive a handsome legacy.

If one put on a suit of new clothes on a Sunday he will enjoy happiness and ease. If on a Monday his clothes will not last long. If on a Tuesday the business speculations on which he is then engaged will turn out successful. If on a Wednesday he may expect a stranger. If on a Thursday or Friday he will get bad news. If on a Saturday he will find that “nothing comes right to the unlucky.”

WE MAY JUDGE CHARACTER BY THE HANDS AND FINGERS.

WHAT is known as palmistry or Chiromancy takes note of the shape of the hand and the fingers, but it concerns itself chiefly, as will be seen from our account of it in another section, with the indications supplied by the lines and mounts of the palm.

There is another science, known as Chirognomy, which helps us to judge of character by the form of the hand and the shape of the fingers only. This science was first brought before the public by a Frenchman, M. d'Arpentigny, whose attention was directed to the subject in a curious manner. He lived near the owners of a handsome country house, where there was a constant succession of visitors. The hostess delighted in the society of artists, and gathered painters and musicians round her. The host was devoted to the exact sciences, and he sought his friends and acquaintances amongst those who shared his tastes. Mechanics, mathematicians, and "practical people," were his chosen guests.

M. d'Arpentigny, though neither a Raphael nor a Stephenson, was the friend of both the lady and the gentleman, and he had facilities for observing all their visitors. He was struck by the dissimilarity between the hands of "Monsieur's" friends and those of the friends of "Madame." The artists had generally short fingers that tapered to a point. The men of science had square-topped fingers, with largely developed finger joints. M. d'Arpentigny resolved to investigate. He went in search of hands, and found various moral and intellectual characteristics always associated with certain forms of finger.

Differences of Hands.—The differences of hands, according to age and sex, are very significant. The woman's hand, independently of the effects of different occupations, is naturally smaller, narrower, softer, less hairy, and more delicate than the man's, and the fingers are more roundly formed.

When these characters are reversed, they mark as clearly as any other misplaced features do the similarly displaced mind: they betray the strong-minded woman and the effeminate man.

Three Types of Hands.—Hands are divided into three types: the pointed-fingered, or spiritual; the square-fingered, or intellectual; and the spade-shaped, or material. Points, squares, and spades refer to the tips of the fingers.

Pointed finger-tips go with poetry, art in its highest forms, religion, heroism, quickness of body and mind, rapid intuitions, strong likes and dislikes, gifts of imagination, impulsiveness, and many other kindred qualities.

Intellect, practical gifts, power to plod on unflinchingly, success in life, often belong to square hands—that is to say, to square finger-tips.

The spade-shaped tips stamp the type as material. A little pad of flesh sticks out at each side of the nail, and the fingers look as if they had been chopped off by some sharp instrument. This is the hand of the sons of toil.

Good Hands.—It is well to remember that there are "good hands" to be found in each type—hands that are equal to a letter of recommendation to their owners (only, unfortunately, few are able to read it); hands—spade-shaped, square, or pointed—that denote splendid qualities of head and heart; but the highest and best hand of the pointed type will be somewhat better than the best that the other kinds can boast.

It must not be supposed that there are no artists with any but pointed fingers, and no men of science with pointed fingers. It is observable, however, that those possessed of pointed fingers who take to science distinguish themselves by investing their subject with a certain poetic charm. Following the same rule, we find that an artist with spade-shaped fingers will be found to vulgarise his art, or at least to treat his subjects in

a realistic manner and to look at things from a somewhat commonplace standpoint.

Average Proportions.—It needs some time and experience for a beginner to arrive at a true idea of the average proportions of the hand. Only departures from this average hand are really characteristic and significant. A hand conforming itself exactly to the representative hand would portend a being without any individuality.

The size of the hand should be in proportion to the rest of the person. The length of the fingers should equal the length of the palm. Were the palm longer than the fingers it would indicate a preponderance of matter over mind; were the fingers much longer than the palm it would be a sign of a want of ballast and common sense. When the palm and fingers are equal, or nearly equal, it shows a proper balance between the spiritual and the material.

A Little of Each.—The three types are varied almost infinitely by the combination of two or more kinds of hands in one hand. There may be square fingers in the pointed hand, or some spade-shaped. A hand may even contain the three types. Again, there are some hands where none of the fingers are quite square-topped, or quite pointed, or quite spade-shaped; where there are squarish points, or pointed squares, and no fingers of the pure type. These transitional hands are called "mixed," and they denote the possession of a portion of the gifts of both of the types represented in them.

The hands in which all the fingers belong to one type, "pure and unadulterated," are not often met with. They belong to people who are, if not unnaturally, at least uncommonly, consistent. It has been said by a novelist, who is a noted student of character, that there is "a curiously mistaken tendency to look for logical consistency in human motives and human actions," but the reading of the hand presents human nature in its inherent inconsistencies and self-contradictions—in its intricate mixture of good and evil, of great and small.

An Important Finger.—The thumb is by far the most important part of the hand. "The hand denotes the superior animal," says D'Arpentigny, "the thumb individualises the

man." Here the chirosophist looks for the great controlling powers, will and logic. A small, ill-formed, feeble, badly balanced thumb indicates a vacillating disposition. Small-thumbed persons are governed by the heart, while the large-thumbed are ruled by the head. Independent, self-reliant people have large thumbs, or ought to have them, from the point of view of the chirosophist, while pliant, dependent, and easily governed natures may be known by the marked smallness of that digit.

Should the first joint of the thumb be long and the nail in it cushioned in the flesh, it is a sign of obstinacy, but if the next joint be also long it is a sign of reason and reflection which will convert the obstinacy into a sensible firmness.

Observations on the Finger-nails.—The dispositions of people may be made out by observing their finger-nails.

Broad nails indicate a gentle nature, timid and bashful.

If the nails grow into the flesh at the joints or sides it is a sign of a desire for luxury.

A white mark on the nails bespeaks misfortune.

Pale nails show people of a weak disposition, subject to persecution by neighbours and friends.

Narrow nails belong to ambitious and quarrelsome people.

Round nails indicate lovers of knowledge and persons of liberal sentiments.

Fleshy nails usually show indolent people.

Small nails are characteristic of small-minded, obstinate, and conceited people.

Red and spotted nails show choleric people, delighting in making a disturbance.

LUCKY AND UNLUCKY NUMBERS.

There is Sex in Numbers.—Numbers are male and female. The number 1 is male, as being the parent of all; 2 is female, as, in conjunction with 1, the two great properties of numbers, unity and multiplicity, are produced.

Three a Sacred and Lucky Number.—Three is the first perfect number, because 3 multiplied by 3 makes more than 3 added to 3, which is not the case with 2, for $2 \times 2 = 4$ and $2 + 2 = 4$. It is universally allowed to be a sacred and lucky number.

Six is Unlucky.—Twice three, however, is far from a lucky number, and it has borne this character ever since the days of the Roman Empire. In all affairs of importance six is to be avoided.

A remarkable example of the unfortunate side of six may be given. Alexander, the first Duke of Florence, died in the year 1536 (Florentine style), on the sixth day of the month, in the sixth hour of the night, of six wounds, at twenty-six years of age, in the sixth year of his reign, and therefore six sixes were combined in his death, making up the number of $6 \times 6 = 36$ of the current year of the sixteenth century.

Seven a Sacred Number.—The number seven is an excellent number, possessed of many virtues. It is a specially sacred number. According to some old writers, it was made lucky because a human being sheds his teeth at seven, becomes a youth at twice seven, a man at thrice seven, and reaches his grand climacteric at nine times seven.

Let no one forget that there are certain evil times and years

of a man's life which are at every seven years' end. Precautions against these will be taken by the wise.

In regard to children seven is a lucky number. The seventh son is certain to make his way in the world, and the seventh son of a seventh son is sure to be an infallible doctor. He is, in fact, born a physician, having an intuitive knowledge of the art of healing all disorders, and sometimes the faculty of performing wonderful cures by touching only.

The seventh daughter of a seventh daughter has the power of second sight.

Ten a Sacred Number.—Ten is also a sacred number, sanctified, it is said, in the human form by the ten fingers and toes.

About Odd Numbers.—They are lucky, except the number 13, which is the most unlucky of numbers.

All kinds of remedies should be taken an odd number of times, the best being three, seven, and nine.

Unlucky Thirteen.—As we have said, thirteen is a most unlucky number. If thirteen persons meet at table or in a room on any business one of them is sure to die within a year.

It is possible that the belief in its being unlucky to make one in a company of thirteen may have arisen from the Last Supper, of which thirteen partook.

An Example.—The late Herr Wagner, the musical composer, was haunted both in life and death by the fatal number "thirteen." He was born in 1813, and died on February 13th. The letters of his name amounted to thirteen, his second marriage numbered thirteen years, and the great fiasco of his "Tannhäuser," when produced in Paris, took place on March 13th.

AILMENTS CURED BY MAGIC MEANS.

Are we to be Ill, and what is to be the Matter?—To find this out is simple enough. Lay a green ivy leaf in a dish of clean water on New Year's Eve—the leaf to represent either yourself or any other person you choose. Cover the vessel, and put it carefully aside till the eve of Twelfth Day.

Take the leaf out of the water then, and take note if it is fair and green as it was before. If so, then you or the person you named to yourself when you placed it in the water will be well and safe from any serious illness all the next year following. But if you find any black spots on it, then you may expect illness during the ensuing year. If the spots are on the upper part of the leaf towards the stalk, then the seat of the illness will be in the neck or thereabouts. If they are in the middle of the leaf, the ailment will be connected with the stomach or heart.

How to obtain a Perfect Cure.—When any one has an ailment to be charmed away, there are two preliminaries to be strictly observed in order to ensure a perfect cure. First, the person to be operated upon must come to the professor of the healing art—should a professor be necessary—with a full and earnest belief that a cure will be effected; and second, the phrases “please” and “thank you” must not occur during the transaction.

A General Remedy.—To fan the face of a patient with leaves taken from the Bible will go a long way towards the cure of most cases of illness.

Adder's Bite : A Certain Cure.—A certain remedy for

the bite of an adder is to kill the offending reptile, and apply some of its fat to the wound.

Ague and Rheumatism.—Water from the font is good for both of these.

Anæmia.—For this condition, in which there is an impoverished state of the blood, the patient being very pale, there is a simple remedy. To have ruddy cheeks, bury a drop of your blood under a rose-bush.

Bleeding at the Nose.—If a man suffers from bleeding at the nose, he asks a woman to buy him a lace (if a woman, she asks a man), without either giving money, saying what it is wanted for, or returning thanks when it is received. The lace so obtained must be worn round the neck for the space of nine days, at the expiration of which the patient will experience no return of the disorder.

Burn.—To cure a burn the following words are used :—

“ Here come I to cure a burnt sore ;
If the dead knew what the living endure,
The burnt sore would burn no more.”

The operator, after having repeated the above, must blow his breath three times upon the burnt place.

Another charm for a burn is to repeat the following :—

“ An angel came from the north,
And he brought cold and frost ;
An angel came from the south,
And he brought heat and fire.
The angel from the north
Put out the fire.
In the name of the Father, and
Of the Son and of the Holy Ghost ! ”

As with the previous rhyme, so with this : the operator must blow three times upon the burnt place—doing so in this instance as he repeats the names of the Holy Trinity. *See also* “ Scalds.”

Convulsions and Fits.—A ring made from a piece of silver collected at the Communion is a cure for convulsions and fits of every kind.

Cramp.—Cramp is effectually prevented by placing the

shoes on going to bed with the *toes* just peeping from beneath the coverlet; the same is also prevented by tying the garter round the *left leg below* the knee.

Here is another infallible cure for cramp: On going to rest put your slippers under the bed and turn the soles outwards.

A very common charm for cramp consists in the sufferer always taking care, when he pulls off his shoes and stockings, to place them in such a position as to form a resemblance to the "holy sign."

But prevention is better than cure, and to prevent cramp take the small bone of a leg of mutton, and carry it always about with you in your pocket.

Fever.—To eat three leaves of myrtle taken from a bridal wreath is a cure in cases of fever.

Fits.—*See* "Convulsions."

Gout.—Maydew is an efficacious cure for gout. Aubry tells us that after relating to him an instance of such a cure, a practitioner of Shoe Lane "sayd this was the very method and way of curing that was used in Oliver Cromwell, Protectour."

Headache.—If you wear a snake's skin round your head you will never have the headache.

Nettle-stings.—When one is stung by a nettle, take a dock-leaf, and with it rub the part affected, all the while repeating:—

"Nettle in, dock out;
Dock in, nettle out;
Nettle in, dock out;
Dock rub nettle out."

Rheumatism.—A potato begged or stolen is a preservative against rheumatism. Chestnuts have the same efficacy.

Sufferers from this complaint should observe that the small knuckle-bone of a ham carried in the pocket is a charm against the evil eye in general and rheumatism in particular. *See also* "Ague and Rheumatism."

Ringworm.—The person affected with ringworm must take a little ashes between the forefinger and thumb three successive mornings and before eating any food, and holding the ashes to the part affected must repeat the following:—

"Ringworm ! ringworm red !
Never mayst thou spread or speed,
But aye grow less and less,
And die away among the ase (ashes)."

Scalds.—Repeat the following words :—

"There were three angels came from the East and West,
One brought fire and another brought frost,
And the third it was the Holy Ghost.
Out fire, in frost, in the name of the Father,
The Son, and of the Holy Ghost. Amen."

In saying the last two lines blow three times on the injured part, as was mentioned in the charms already given for burns. The above charm is also powerful in the case of burns.

Sprain.—Repeat the following :—

"As our blessed Lord and Saviour Jesus Christ was riding into Jerusalem, His horse tripped and sprained his leg. Our Blessed Lord and Saviour blessed it, and said—

"Bone to bone and vein to vein,
O vein turn to thy rest again !
M. N. so shall thine in the Name," &c.

Teething.—Mothers whose children are troubled with teething should read this :—

"The vicar of a village in East Sussex was rather surprised the other day by one of his most respectable parishioners telling him that she never had any trouble with her children teething. Directly they showed any signs of it she borrowed a neighbour's donkey, set the child backwards on the cross of the donkey's neck, and led it while she repeated the Lord's Prayer, and she never had any more trouble. 'Do I, Jim ?' she wound up, appealing to her husband, who stolidly agreed."

Thorn-wound.—Here is a word charm to prevent a thorn from festering :—

"Our Saviour was of a virgin born,
His head was crowned with a crown of thorn
It never canker'd nor fester'd at all,
And I hope in Christ Jesus this never shall."

A variety of this charm is to say over the wound the following :—

"Christ was of a virgin born,
And He was pricked with a thorn,
And it did neither bell nor swell,
And I trust in Jesus this never will."

Or this form may be employed :—

"Unto the Virgin Mary our Saviour was born,
And on His head He wore a crown of thorn;
If you believe this true, and mind it well,
This hurt will never fester nor swell."

Warts.—Charms for warts are numerous to a surprising degree. We give here a selection, from which the sufferer may choose whichever is most convenient for his or her own case.

The first charm is to take a piece of twine, making upon it as many knots as there are warts to be removed; touch each wart with the corresponding knot, and bury the twine in a moist place, saying at the same time, "There is none to redeem it besides thee." As the process of decay goes on, the warts gradually disappear.

Another charm for warts is to cut a slip of an elder-tree, and make a notch in it for every wart. Rub the elder against each wart, and the warts will quickly disappear. But take care not to think much about them whilst the healing process is going on, and not to look often at them. If you do, the charm will fail.

Here is a third charm :—

If a bag containing as many small pebbles as a person has warts be tossed over the *left* shoulder, it will transfer the warts to whoever is unfortunate enough to pick up the bag.

A fourth charm is as follows :—

Count most carefully the number of warts; take a corresponding number of nodules or knots from stalks of either wheat, oats, or barley; wrap these in a cloth, and deposit the packet in the earth; *all the steps of the operation being done secretly*. As the nodules decay the warts will disappear. Some artists think it necessary that each wart should be *touched* by a separate nodule.

Three more charms will surely be enough :—

Water got on the stump of an old oak-tree after a thunder-storm is one of the best cures for warts.

Rub the warts with a cinder. The cinder tied up in paper and dropped where four roads meet will transfer the warts to whoever opens the packet.

Steal a piece of meat, rub your warts with it, then hide the meat, and as it decays, so will your warts ; or rub them with a bean-pod, then throw the pod away, and as it decays, so will your warts.

Whooping-cough.—A certain number of hairs taken from the black cross on the shoulders of a donkey, and put into a small bag made of black silk, and worn round a child's neck afflicted with the complaint, is a never-failing remedy.

Whooping-cough will never be taken by any child which has ridden upon a bear. While bear-baiting was in fashion, great part of the owner's profits arose from the money given by parents whose children had a ride.

A hot-cross bun preserved from one Good Friday till another is good to prevent an attack of whooping-cough.

Wounds.—The ring-finger—the fourth finger of the left hand—is the favoured finger for curative purposes ; it has the power of curing any sore or wound which is stroked by it.

FORTUNES TOLD BY CARDS.

For the reading of the future there are few methods more popular than the study of the apparently accidental combinations of a pack of cards. By these pasteboard oracles many nowadays, as in bygone times, learn their fate and guide their conduct.

An interesting account of this system of divination was given many years ago by a writer in Dr. Robert Chambers's popular "Book of Days," and to it we are indebted for the following particulars. The writer, in his turn, obtained it, he says, from a soldier's wife, who was a skilled practitioner in the art.

Here, first of all, are the interpretations given to the various cards:—

DIAMONDS.—*King.* A man of very fair complexion; quick to anger, but soon appeased.

Queen. A very fair woman, fond of gaiety, and a coquette.

Knave. A selfish and deceitful relative; fair and false.

Ten. Money. Success in honourable business.

Nine. A roving disposition, combined with honourable and successful adventure in foreign lands.

Eight. A happy, prudent marriage, though rather late in life.

Seven. Satire. Scandal. Unpleasant business matters.

Six. Marriage early in life, succeeded by widowhood.

Five. Unexpected news, generally of a good kind.

Four. An unfaithful friend. A secret betrayed.

Trey. Domestic troubles, quarrels and unhappiness.

Deuce. A clandestine engagement. A card of caution.

Ace. A wedding ring. An offer of marriage.

HEARTS.—King. A fair, but not very fair, complexioned man ; good-natured, but rather obstinate, and, when angered, not easily appeased.

Queen. A woman of the same complexion as the king ; faithful, prudent, and affectionate.

Knave. An unselfish relative. A sincere friend.

Ten. Health and happiness, with many children.

Nine. Wealth. High position in society. The wish-card.

Eight. Fine clothes. Pleasure. Mixing in good society. Going to balls, theatres, &c.

Seven. Many good friends.

Six. Honourable courtship.

Five. A present.

Four. Domestic troubles caused by jealousy.

Trey. Poverty, shame, and sorrow, caused by imprudence. A card of caution.

Deuce. Success in life, position in society, and a happy marriage, attained by virtuous discretion.

Ace. The house of the person consulting the decrees of fate.

SPADES.—King. A man of very dark complexion, ambitious and unscrupulous.

Queen. A very dark-complexioned woman, of malicious disposition. A widow.

Knave. A lawyer. A person to be shunned.

Ten. Disgrace ; crime ; imprisonment. Death on the scaffold. A card of caution.

Nine. Grief ; ruin ; sickness ; death.

Eight. Great danger from imprudence. A card of caution.

Seven. Unexpected poverty caused by the death of a relative. A lean sorrow.

Six. A child. To the unmarried a card of caution.

Five. Great danger from giving way to bad temper. A card of caution.

Four. Sickness.

Trey. A journey by land. Tears.

Deuce. A removal.

Ace. Death ; malice ; a duel ; a general misfortune.

CLUBS.—*King.* A dark-complexioned man, though not so dark as the king of spades; upright, true, and affectionate.

Queen. A woman of the same character, agreeable, genteel, and witty.

Knave. A sincere, but rather hasty-tempered friend.

Ten. Unexpected wealth, through the death of a relative.
A fat sorrow.

Nine. Danger caused by drunkenness. A card of caution.

Eight. Danger from covetousness. A card of caution.

Seven. A prison. Danger arising from the opposite sex. A card of caution.

Six. Competence by hard-working industry.

Five. A happy, though not wealthy marriage.

Four. Danger of misfortune caused by inconstancy, or capricious temper. A card of caution.

Trey. Quarrels. Or in reference to time may signify three years, three months, three weeks, or three days.
It also denotes that a person will be married more than once.

Deuce. Vexation, disappointment.

Acc. A letter.

When we have got the above particulars into our heads we have become possessed of the alphabet of the art of fortune-telling by cards, "the letters, as it were, of the sentences formed by the various combinations."

The inquirer who wishes to explore the hidden mysteries of fate is represented, if a man, by the king, but if of the fair sex by the queen, of the suit which corresponds with his or her complexion. If it is a married woman who consults the cards, then the king of her own suit, or complexion, represents her husband; but with single women, the lover, either in *esse* or *posse*, is represented by his own colour; and all cards when representing persons lose their own normal significations.

There are exceptions, however, we are told, to these general rules: "A man, no matter what his complexion, if he wear uniform—even if he be the negro cymbal-player in a regimental band—can be represented only by the king of diamonds. On the other hand, a widow, even if she be an albiness, can be represented only by the queen of spades."

The ace of hearts always denotes the house of the person consulting the decrees of fate. There are some general rules applicable to it. Thus the ace of clubs signifies a letter: its position either before or after the ace of hearts shows whether the letter is to be sent to or from the house. The ace of diamonds, when close to the ace of hearts, foretells a wedding in the house; but the ace of spades is a forewarning of sickness and death.

"The knaves," continues our informant, "represent the thoughts of their respective kings and queens, and consequently the thoughts of the persons whom those kings and queens represent, in accordance with their complexions. For instance, a young lady of a rather but not decidedly dark complexion, represented by the queen of clubs, when consulting the cards, may be shocked to find her fair lover (the king of diamonds) flirting with a wealthy widow (the queen of spades, attended by the ten of diamonds), but will be reassured by finding his thoughts (the knave of diamonds) in combination with a letter (ace of clubs), a wedding-ring (ace of diamonds), and her house (the ace of hearts); clearly signifying that, though he is actually flirting with the rich widow, he is, nevertheless, thinking of sending a letter, with an offer of marriage, to the young lady herself. And look, where are her own thoughts, represented by the knave of clubs? They are far away with the old lover, that dark man (king of spades) who, as is plainly shown by his being attended by the nine of diamonds, is prospering at the Australian diggings or elsewhere.

"Let us shuffle the cards once more, and see if the dark man, at the distant diggings, ever thinks of his old flame, the club-complexioned young lady in England. No, he does not. Here are his thoughts (the knave of spades) directed to this fair but rather gay and coquettish woman (the queen of diamonds); they are separated but by a few hearts, one of them, the sixth (honourable courtship), showing the excellent understanding that exists between them. Count now, from the sixth of hearts to the ninth card from it, and lo! it is a wedding-ring (the ace of diamonds): they will be married before the expiration of a twelve month.

“The general mode of manipulating the cards, when fortune-telling, is very simple. The person who is desirous to know the future, after shuffling the cards *ad libitum*, cuts the pack into three parts.

“The seer, then taking up these parts, lays the cards out, one by one, face upwards, upon the table, sometimes in a circular form, but oftener in rows consisting of nine cards in each row. Nine is the mystical number. Every nine consecutive cards form a separate combination complete in itself; yet, like a word in a sentence, no more than a fractional part of the grand scroll of fate. Again, every card, something like the octaves in music, is *en rapport* with the ninth card from it; and these ninth cards form other complete combinations of nines, yet parts of the general whole. The nine of hearts is termed the ‘wish-card.’

“After the general fortune has been told, a separate and different manipulation is performed, to learn if the pryer into futurity will obtain a particular wish; and, from the position of the wish-card in the pack, the required answer is deduced.”

CUPID AT WORK ALL THE YEAR ROUND.

THERE are many opportunities during the course of the twelve months for obtaining the guidance of the powers of mystery in connection with one's love affairs. If one chance is lost another soon comes on, though some occasions, it cannot be denied, are better than others for obtaining comprehensive and authentic direction in such matters. In the following paragraphs Cupid and old Father Time go hand in hand, plodding on together from New Year's Day to Christmas.

• **NEW YEAR'S DAY. His or Her Christian Name?**—The Christian name of the first person one sees of the opposite sex on New Year's Day will be the name of one's future husband or wife.

The Future Husband.—To gain some knowledge of her future husband let a girl on the night of New Year's Day pour some melted lead into a glass of water and notice what forms the drops assume. If they take the form of a pen he will be an author or an editor; if of a hammer a smith or a carpenter; if of a wheel a wheelwright; if of a pair of scissors a tailor, and so on.

The Colour of His Hair.—When a country girl first sees the new moon in the new year she should take her stocking off one foot and run to the nearest stile. When she gets there she will find a hair between the great toe and the next, and it will be the colour of her lover's.

ON THE EVE OF ST. AGNES (*January 20th*).—St. Agnes, the patron of purity, whose day is the 21st of January, has from time immemorial been invoked by love-sick damsels, anxious to obtain some knowledge of their future husbands.

Visited in Dreams.—On St. Agnes's Eve a girl should take her right leg stocking and knit her left garter round it, saying :—

"I knit this knot, this knot I knit,
To know the thing I know not yet,
That I may see
The man that shall my husband be,
Not in his best or worst array,
But what he weareth every day;
That I to-morrow may him ken
From among all other men."

On going to bed she must lie on her back, with her hands under her head, and her future spouse will appear in a dream and salute her with a kiss.

ON ST AGNES'S DAY (*January 21st*). **Another Dream.**—On St. Agnes's Day let a girl take a sprig of rosemary and a sprig of thyme, and sprinkle them thrice with water. In the evening she must put the rosemary in one of her shoes and the thyme in another, setting the shoes on either side of her bed, and on going to rest repeat—

"St. Agnes, that's to lovers kind
Come ease the trouble of my mind."

The future husband is then sure to appear.

ON THE EVE OF ST. VALENTINE (*February 13th*). **A Bay Leaf Charm.**—On Valentine's Eve take five bay-leaves and pin four of them to the four corners of your pillow and the fifth to the middle. If after doing that you dream of your sweetheart the chances are in favour of your being married before the year is out.

ON ST. VALENTINE'S DAY (*February 14th*). **Learning One's Destiny.**—The first unmarried person of the other sex whom you see on the morning of St. Valentine's Day is your destined wife or your destined husband.

ON THE EVE OF ST. MARK (*April 24th*).—On the eve of St. Mark's Day (the 25th of April) the same practices may be followed by those who wish to know the future of their love affairs as on the eve of All Saints' Day or Halloween (*which see*), and the result will be equally reliable.

Eating the Dumb Cake.—On St. Mark's Eve girls may meet together to make and eat the dumb cake. This cake, which may be made of any convenient ingredients, must be baked by not more than three persons, who must all the time preserve perfect silence.

At twelve o'clock, the cake being ready, each must break off a piece and eat it, and then walk off backwards, and still silent, to her sleeping room. Those who are to be married will then hear a sound as if of a man's steps following them. Those who hear nothing will probably remain unmarried.

AFTER MIDSUMMER (June 24th). By the Aid of the Moon.—When a country girl first sees the new moon after Midsummer she should go to a stile, turn her back to it, and say:—

“All hail, new moon, all hail to thee!
I prithee, good moon, reveal to me
This night who shall my true love be;
Who he is and what he wears,
And what he does all months and years.”

She will then see the apparition of her lover.

If she does not see him just then she must go to bed and dreams will reveal to her the future partner of her life.

Some hold that this ceremony should be observed on the first appearance of the new moon after New Year's Day, but after Midsummer is better, besides being pleasanter. However, a somewhat similar result will happen after an address to almost any other new moon.

ON THE EVE OF ST. FAITH (October 5th). **Another Dumb Cake.**—A more elaborate piece of love-divination than that described as practised on St. Mark's Eve belongs to the eve of St. Faith's Day, the 6th of October.

On St. Faith's Eve let three girls who wish to know their fortune in marriage make a cake of flour, spring water, and sugar, each giving an equal hand in the composition. It must be baked in the oven, the strictest silence being observed all the time, lest the spell should be broken, and the cake must be turned thrice by each person.

When it is well baked it is to be divided into three equal

portions, and each girl must cut her share into nine pieces and draw each piece through a wedding-ring which has been borrowed from a woman who has been married seven years.

Each girl must then eat her pieces of cake, still in silence while she is undressing, and repeat the following lines:—

“O, good St. Faith, be kind to-night,
And bring to me my heart's delight;
Let me my future husband view,
And be my vision chaste and true.”

All three must then get into one bed, with the ring suspended by a string to the head of the bed, and during the night they are certain to dream of their future husbands.

ON THE EVE OF ST. LUKE (October 17th). Seen in a Dream.—On the eve of St. Luke's Day (the 18th of October) take marigold flowers, a sprig of marjoram, thyme, and a little wormwood; dry them before the fire, rub them to powder, then sift through a fine piece of lawn and simmer over a slow fire, adding a small quantity of honey and vinegar. Anoint yourself with this when you go to bed, saying the following lines three times, and you will dream of your partner that is to be:—

“Saint Luke, Saint Luke, be kind to me,
In dreams let me my true love see.”

ON THE EVE OF ST. SIMON AND ST. JUDE (October 27th). What an Apple-paring may Disclose.—On the eve of SS. Simon and Jude's Day (the 28th of October) a young woman may ascertain the first letter at least of her future husband's name by means of an apple-paring. She must hold the paring in her right hand and repeat the following lines:—

“Saints Simon and Jude, on you I intrude,
By this paring I hope to discover,
Without any delay, to tell me this day
The first letter of my own true lover.”

She must then turn round three times and cast it over her left shoulder. If on falling the paring forms a letter, that is the answer of the oracle; if it breaks, the inquirer may expect to die an old maid.

ALL HALLOWS' EVE, OR HALLOWEEN (*October 31st*).—The leading idea of this famous festival is that it is the time of all others when supernatural influences prevail. Divination then attains its highest power, and then, if ever, we can obtain authentic information in regard to our love affairs.

Is He Faithful and True?—If a young woman would know if her lover is faithful she must on All Hallows' Eve put nuts upon the bars of the grate, naming one nut after her lover and one after herself. If the nut representing the lover cracks or jumps the lover will prove unfaithful; if it begins to blaze or burn he has a regard for the person making the trial. If the nuts named after the girl and her lover burn both together they will be married.

In Burns's well-known poem of Halloween we have a lifelike picture of this nut-burning spell:—

"The auld guidwife's weel-hoordit nits
Are round an' round divided,
An' mony lads' and lasses' fates
Are there that night decided.
Some kindle, couthie, side by side,
And burn thegither trimly;
Some start awa' wi' saucy pride,
And jump out-owre the chimly,
Fu' high that night."

"Jean slips in twa wi' tentie e'e;
Wha 'twas, she wadna tell,
But 'this is Jock an' this is me'
She says in to hersel':
He bleezed owre her, an' she owre him,
As they wud never mair part,
Till fuff! he started up the lum,
An' Jean had e'en a sair heart
To see't that night."

Happy or Otherwise.—On All Hallows' Eve another way of discovering one's fortune in marriage is the following: Place three dishes on a table, one empty, one filled with plain water, and the third with coloured fluid. Then let any one blindfolded dip the hand into one of these dishes at random. Should he or she touch the empty vessel that signifies a single

life, whilst the other two signify respectively a happy marriage or death in widowhood.

This custom is thus described by Burns :—

“ In order on the clean hearth-stane
 The luggies three are ranged,
 And every time great care is ta'en
 To see them duly changed.
 Auld Uncle John, wha wedlock's joys
 Sin' Mar's year did desire,
 Because he got the toom (empty) dish thrice
 He heaved them on the fire
 In wrath that night.”

An Apple Charm.—On Halloween night if you eat an apple before a looking-glass the figure of your future husband will be seen looking over your shoulder.

This custom is also alluded to in Burns's celebrated poem :—

“ Wee Jennie to her grannie says,
 ‘ Will ye go wi' me, grannie ?
 I'll eat the apple at the glass
 I gat frae Uncle Johnnie.’ ”

A Spell with a Shirt-sleeve.—On All Hallows' Eve wet a shirt-sleeve, hang it up near the fire to dry, and lie in bed watching it till midnight. The apparition of your future partner in life will then come in and turn the sleeve.

Burns alludes to this practice in his well-known song, “ Tam Glen ” :—

“ The last Halloween I was waukin'
 My droukit sark-sleeve, as ye ken ;
 His likeness cam' up the house staukin',
 In the very grey breeks o' Tam Glen.”

The result of this spell is much more certain if the shirt-sleeve is wetted in a stream where three proprietors' lands meet.

Knotting the Garter.—Amongst other rites of All Hallows' Eve what is known as “ knotting the garter ” holds a distinguished place. By its means a girl may discover her

future partner in life. Let her take her left-leg garter and tie three knots on it. Whilst she is doing this she must speak to no one, otherwise the charm will have no success. As she ties each knot she must repeat the following rhyme:—

“ This knot, this knot, this knot I knit,
To see the thing I ne'er saw yet—
To see my love in his array
And what he walks in every day;
And what his occupation be
This night I in my dreams may see.
And if my love be clad in green
His love for me is well seen;
And if my love is clad in grey
His love for me is far away;
But if my love be clad in blue
His love for me is very true.”

When all the knots are tied and this rhyme three times repeated she must put the garter below her pillow and sleep on it. Her future husband will appear in a dream, and the colour of his clothes will show whether the marriage is to prove fortunate or not.

ON THE EVE OF ST. THOMAS (December 20th). **The Course of True Love.**—On the eve of St. Thomas's Day (the 21st of December) cut an apple in two and count the seeds in each half. If the number is even you will be married soon. If a seed be cut in two the course of true love will not run smoothly. If two be so cut it is a sign of approaching widowhood.

An Onion Charm.—To see her future husband let a girl peel an onion, wrap it up in a clean handkerchief, and place it under her pillow on the eve of St. Thomas's Day, saying:—

“ Good St. Thomas, do me right,
And let my true love come to-night;
That I may see him in the face
And him in my kind arms embrace.”

ON THE EVE OF CHRISTMAS DAY (December 24th). **Seen in the Looking-Glass.**—If a girl wants to discover what

sort of a husband will eventually lead her to the altar let her sit late on the eve of Christmas (the 25th of December) between two large mirrors. She must place a candle on either side and then watch till she can see twelve reflected candles. If the fates are propitious she ought also to discern the husband she desires portrayed in the glass before her.

Supper for Two.—On Christmas Eve have supper laid for two. If you are in luck the apparition of your future husband will come and sit down beside you. In order, however, to ensure success you must not divulge to any one your intention of thus prying into futurity.

Christmas Day : the Charm of the Withered Rose.
—For reading the future a girl may make use of a rose. Let her on Midsummer Eve walk backwards into a garden and gather a rose there. The flower must be sewed up in a paper bag and laid aside in a dark drawer till Christmas Day. She is now in possession of an infallible clue to her future husband.

On the morning of the Nativity she must open the bag in silence and place the rose in her bosom, and when at church some young man destined to be the favoured lover will either ask for the rose or take it without asking.

WE MAY LEARN FROM SOME ANIMALS.

CATS AND DOGS.

May Cats.—Cats born in the month of May are good for catching neither mice nor rats. They will, contrary to the wont of all other cats, bring in snakes and slow-worms. They are unlucky too to have about the house, and will suck the breath of children.

The Best Mousers.—These are cats that have been stolen.

Puss with Her Back to the Fire.—To allow the cat to sit with her back to the fire is unlucky.

A Lucky Omen.—A kitten coming to a house is a lucky omen.

Cats and Health.—Those who play much with cats never have good health.

If a cat sneezes, the medicine-chest may be produced, for all the family are likely to have colds.

Cats in Witchcraft.—Black cats, in case they should be witches, should never be allowed to go near the cradles of young children.

Witches in the shape of cats are in the habit of roaming about the roofs of houses, especially during the month of February.

When a cat looks weak and thin it may arise from its being ridden on by witches at night.

Cats should be carefully shut up on All Hallows' Eve, the 31st of October. Those cats that contrive to escape incarceration that night "may be seen, by those brave enough to look out, scampering over hill and dale and across the lonely moors, each one ridden by a brownie, a bogie, a spunkie, or some other infernal jockey."

The Latter End of Cats.—Any one wilfully or accidentally killing a cat will be punished by seven years unhappiness.

It is unlucky to let cats die in a house. For this reason, when they begin to be ill they are usually drowned.

Notes on Dogs.—A strange dog following you is a sign of good luck.

The howling of a dog at night indicates approaching death to those who may be ill in the neighbourhood.

RATS AND MICE.

Rats.—To see a white rat is a token of good fortune.

If rats gnaw a man's clothes it is a great sign of ill-luck.

Rats have a presentiment of coming evil, and always take care to desert in time a ship about to be wrecked, or a house about to be flooded or burned. The night before a town mill was burned in Scotland, for example, the rats who frequented the establishment were met migrating in a body to a neighbouring pease-field.

Mice.—A number of mice suddenly coming into a house is an omen of death. For a mouse to run over any person and to squeak behind the bed of an invalid also foretells death.

When starting on a journey it is unlucky to meet with a shrew mouse.

HORSES.

Lucky Horses.—If a horse has a white star on its forehead that is a lucky sign.

To meet a piebald horse is lucky, and if you meet two in succession you have but to express any reasonable wish and it will be gratified within a few days.

An Unlucky Horse.—It is a sign of "bad luck" to meet a white horse, unless the person *spits* at it; which action averts the ill consequences.

Horses see Spirits.—Horses are able to see spirits. The exhibition by them of signs of terror when no cause of alarm is noticeable by human vision is an omen of death.

When a Horse Neighs.—When a horse neighs opposite a door the house will be visited by sickness.

In warfare the neighing of a horse is a sure pledge of coming victory, and his silence is an indication of defeat. At the battle of Agincourt, in 1514, the French augured badly for their success from the fact that their horses had not neighed the night before.

LAMBS, COLTS, PIGS, COWS, AND HARES.

Lambs and Colts.—For the first lamb or colt you see in the season to have its tail towards you is unlucky.

Pigs.—If a pig is killed in the wane of the moon the bacon is sure to shrink in the boiling; if, on the other hand, the pig is killed when the moon is at the full, the bacon will swell.

Cows.—An ox or a cow breaking into a garden is an omen of death.

Should a farmer's cows become restive without any apparent cause it forebodes trouble to either the master or the mistress.

When cows are turned out to grass for the first time in the spring it is a good plan to tie a piece of red worsted round their tails. It secures them from the evil eye, from being elf-shot by fairies, and other similar mishaps.

Hares.—To have a hare cross the road in front of any one who is going on an errand is not lucky. Under such a circumstance it is wisest to turn back and not pursue one's business till the next meal has been eaten, for beyond that the evil influence does not extend.

A hare running along the street or mainway of a village portends fire to some house in the immediate vicinity.

CHARACTER SHOWN BY HANDWRITING.

It is a generally acknowledged fact that the leading points of a person's character can be ascertained from his or her handwriting; indeed, the reading of character by handwriting has in these days become almost a regular profession.

The individuality of penmanship of different people is a very curious subject. Given a number of young folk taught by the same writing-master and upon the same system, and we might surely expect that there would be at least some common resemblance between their various handwritings in after-life. Experience, however, shows that it is not so, and, moreover, the divergence from the original school-type is found to be greatest in those whose individuality is most marked in their progress through the world.

A Reason for Differences of Handwriting.—There is a physiological reason, no doubt, for diversities of handwriting, and that is, temperament. "Let us take," says an authority on this subject, "a man with light auburn hair, blue sparkling eyes, a ruddy complexion, ample chest, and muscular, well-rounded, agile frame. When such a man sits down to write, he makes short work of it. He snatches the first pen that comes in the way, never looks how it is pointed, dabs it into the ink, and then dashes on from side to side of the paper in a full, free, and slipshod style, his ideas—or at all events his words—flowing faster than his agile fingers can give them a form.

"On the contrary, select a man with deep black hair, black eyes, brown or sallow complexion, and thin, spare form. After weighing well his subject in his mind, he sits down deliberately,

selects and mends his pen, adjusts his paper, and in close, stiff, and upright characters traces at a snail's pace his well-weighed and sententious composition."

It is not after all surprising that Nature should prompt every individual to have a distinct sort of writing, as she has given a distinct countenance, voice, and manner. The flexibility of the muscles differs with each individual, and the hand will follow the direction of the thought and the emotions and the habits of the writers. The phlegmatic, as the writer we have quoted above suggests, will portray his words, while the playful haste of the volatile will hardly sketch them; the slovenly will blot, efface, and scrawl; while the neat and orderly-minded will exhibit their characteristics in all they set down on paper. The merchant's clerk will not write like the lawyer or the poet.

Even nations are distinguished by their writing—the vivacity and variableness of the Frenchman, and the delicacy and suppleness of the Italian, are perceptibly distinct from the slowness and strength of the pen discoverable in the phlegmatic German, Dane, and Swede. When we are in grief we do not write as we should in joy. The elegant and correct mind, which has acquired the fortunate habit of a fixity of attention, will write with scarcely an erasure on the page, as Fénelon and Gray and Gibbon; while we find in Pope's manuscript the perpetual struggles of correction, and the eager and rapid interlineations struck off in heat.

The Leading Characteristic.—The characteristic that is most sure to come out in handwriting is individuality. A remarkable man or woman—one with a distinct personality—very seldom writes a quite commonplace hand, and conversely a very distinctive handwriting is generally an index to something distinctive in the character. This is the quality in handwriting that strikes us usually at first sight.

Distinct and Clear Writing.—When the writing is distinct and clear, with short-tailed letters and few dashes, the writer is quiet, sincere, and truthful, with a strong inclination to religion.

A Fine Running Hand.—In a fine running hand, the letters having long tails and curved endings, we see a character

enthusiastic and witty. If there are many dashes the writer is as a rule selfish, and we expect to find him or her talkative.

When there is a clear running hand you may expect to find a mind of some refinement. If the words terminate with curved lines there will be a romantic turn; when the letters are thin and irregular infer nervousness and indecision.

Bold Handwriting.—Bold handwriting shows candour and generosity, but at the same time usually indicates a want of tact and sympathy. Should the letters of a bold hand be twisted and marked by flourishes we may infer a hasty temper.

Stiff Writing.—Stiff writing is a sign of reserve, and is often the characteristic of those who are marked by their double cunning. When the up-strokes are thin and broken the writer is of a nervous temperament.

A Stiff, Pointed Hand.—A stiff, pointed hand shows usually a sharp, bitter temper, apt to be prejudiced and to be readily put out when things do not go just right.

Bold Capitals.—Bold capitals indicate pride, united often with a passionate though generous disposition.

Upright Writing.—When the handwriting is upright and almost perpendicular we may infer love of study and a mind taken up with noble thoughts. If there are no flourishes it shows a fondness for solitude, but an upright hand running into many flourishes is a sign of a social disposition.

Lines Slanting Upward.—When the lines of writing have an upward tendency it signifies ambition and hope; when they run down we may infer despondency and suspect bad health.

Indistinct and Crowded.—When the handwriting is indistinct and the letters are crowded together suspect an uncertain temper, a readiness to take offence at nothing, and a reluctance to make peace after a quarrel.

Regular and without Flourishes.—Writing of great regularity with no flourishes goes with a strong mind, characterised by common sense and mechanical taste.

Flourishes and Dashes.—Handwriting with many

flourishes and dashes indicates a love of display; in most cases, too, it points to a hasty temper.

Flourishes as a rule are indications of selfishness, love of approbation, and a taste for the frivolous. At the same time these characteristics may go with good and affectionate impulses.

Sprawling Writing.—Sprawling writing shows an untidy character. We may also infer extravagance and a decidedly frivolous turn, united with a love of fine fashions, but the taste in dress will be bad.

Delicate Handwriting.—In the case of even, delicate handwriting, we usually find the sense of time well developed. The habits are also methodical, and the writer will be fond of children.

Eccentric Handwriting.—Eccentric handwriting does not necessarily impress us with a sense of personality; nor, again, does eccentricity of character at all certainly betray itself in eccentricity of handwriting.

A Small, Cramped Hand.—If the writing is small and cramped, the ends of the words being made straight, then the writer is probably mean in financial affairs, reserved, obstinate, and narrow-minded. When there is a flourish at the ends of the words a hasty temper is to be looked for. Occasionally the writing is of a mixed character, some of the letters being cramped and others free; in that case the character of the writer is mixed—sometimes mean, sometimes generous, sometimes obstinate, sometimes pliable—as often happens.

Mixed and Incongruous.—“When the letters of a handwriting,” says a lady who has given much study to this subject, “are of a very mixed and incongruous character, some being large, others small, some cramped, others free, some clear and open, others indistinct and close, it shows a great want of stability and perseverance, with very little decision, and a great want of ballast. People whose writing shows these characteristics are generally too easily led by the advice and persuasion of those they like, whether that advice be right or wrong. Though in many cases they are extremely obstinate and dogmatical, they can generally be influenced

greatly by their affections, and also by their vanity, of which they usually have a good share. It also shows, when interspersed with dashes and curves, a tendency towards exaggeration and 'white lying,' often irritability and nervousness, subject to fits of despondency, though generally of a lively temperament."

The Handwriting of Distinguished People.—In his entertaining "Gossip about Letters and Letter-writers," Mr. George Seton attempts the difficult undertaking of classifying the handwriting of a large number of distinguished men. His list—for which he does not claim more than a general sort of accuracy—is as follows:—

Free and flowing.—William Pitt, David Garrick, Marquis Wellesley, Earl Russell, Earl of Shaftesbury (the Philanthropic Earl), Rev. Dr. Guthrie.

Free, but somewhat angular and lady-like.—The Great Duke of Wellington, Earl of Derby, Earl of Dalhousie (formerly Lord Panmure).

Free, but not well formed.—Lord Macaulay, Rev. Robert Hall, John Wilson (Christopher North), Edward Irving, Dean Stanley, Rev. Dr. Norman Macleod.

Distinct round hand (in some cases very *upright*).—Lord Chancellor Eldon, Sir James Mackintosh, Sir Walter Scott, Richard Cobden, Thomas Carlyle, Charles Dickens, Dr. Wilberforce (Bishop of Winchester), Dean Alford.

Neat, small, and on the whole legible.—Theodore Hook, Hugh Miller, Rev. Dr. Pusey, Dr. Robert Chambers, Harrison Ainsworth, Lord Tennyson, John Ruskin, James Anthony Froude, Rev. Dr. Candlish, Lord Lytton, Shirley Brooks.

Neat, small, and legible.—Thomas Gray (the poet), Matthew Henry, Philip Doddridge, Samuel Rogers, Giuseppe Mazzini.

Very neat and regular, but somewhat cramped and formal.—William Ewart Gladstone, M. Guizot, Rev. Dr. Caird.

Good bold hands.—Dugald Stewart, Patrick Fraser Tyler, Lord Brougham, Isaac Taylor, Dr. Whately (Archbishop of Dublin), Duke of Argyll, Rev. Charles Kingsley, Dr. Livingstone.

Beautifully formed and distinct.—Leigh Hunt, David M. Moir ("Delta"), William M. Thackeray.

Distinct but vulgar.—Daniel O'Connell, Joseph Hume.

Very ordinary and badly formed.—James Hogg, Lord Byron, William Wordsworth, Lord Chancellor Campbell.

Systematically illegible.—Rev. Dr. Chalmers.

NEW YEAR'S DAY AND CHRISTMAS DAY.

"First Footing."—The first foot that crosses the threshold on New Year's Day is of great importance. A dark man is lucky, a fair man is unlucky; but woe betide if the first foot should be a woman, for then the worst luck is sure to follow. Red-haired men are specially unlucky. (*See also* our section, "Cupid at Work all the Year Round.")

Take in First.—Nothing should be removed from a house on New Year's Day until something has been brought in. According to the old rhyme:—

"Take out and take in,
Bad luck is sure to begin;
But take in and take out,
Good luck will bring about."

Attend to the Fire.—If any householder's fire does not burn *through* the night of New Year's Eve, it betokens bad luck during the ensuing year; and if any party allow another a live coal, or even a lighted candle, on such an occasion, the bad luck is extended to the other party for commiserating with the former in his misfortunes.

Not a Washing Day.—On New Year's Day it is not lucky to wash for fear of washing out of existence some member of the family during the year.

Work a Little.—Even in places where New Year's Day is kept as a close holiday a little work should be done, no matter how little. This secures luck, and makes prosperity as certain as anything can be during the coming year.

Secure against Evil.—At the Christmas season there is a

thorough prostration of the Powers of Darkness, and no evil influence can then be exerted by them on mankind. This idea is beautifully expressed by Shakespeare, who puts it in the mouth of Marcellus in "Hamlet":—

"Some say that ever 'gainst that season comes
Wherein our Saviour's death is celebrated
The bird of dawning singeth all night long:
And then, they say, no spirit can walk abroad;
The nights are wholesome: then no planets strike,
No fairy takes, nor witch hath power to charm;
So hallowed and so gracious is the time."

Keep the Light to Yourself.—It is not at all good luck to let a light be taken out of the house on Christmas Day.

"A Merry Christmas."—To be first wished A Merry Christmas by a fair man is unlucky, just as it is unlucky to have a fair man as the first to enter the house on New Year's Day.

How to have a good Apple Crop.—On the eve of the Epiphany whoever has an orchard should go into it, attended by any men who work for him, and bearing a large jug of cider. The party should go round one of the best-bearing trees, and sing the following toast three times as they drink the cider:—

"Here's to thee, old apple tree,
Whence thou may'st bud, and whence thou may'st blow,
And whence thou may'st bear apples enow:
Hats full, caps full,
Bushel—bushel—sacks full,
And my pockets full too, huzza!"

When this has been done they should return to the house, to which they should only be admitted by the women on guessing what is on the spit before the fire.

Should this old custom be omitted there is a chance that the trees will bear no fruit that year.

MARRIED LIFE BEGUN AS IT SHOULD BE

IN an affair of such importance as taking the first steps in wedded happiness—or the reverse—it is as well that the wisdom of our ancestors is at our disposal. Many observations have been handed down by way of warning and encouragement, and he, and still more she, who neglect these on the ground that “there is nothing in them,” have only themselves to thank if things go wrong and the matrimonial bark comes at last to shipwreck. Wise readers still unmarried will treasure up for future reference what is here set down, and may one of these days look back on their first acquaintance with the following notes as one of the fortunate circumstances of their lives.

When to Marry.—To marry in Lent is very unlucky—

“If you marry in Lent
You will live to repent.”

May is an unlucky month for marriages. A bachelor, on this, remarks that the other unlucky months are June, July, August, September, October, November, December, January, February, March, and April. This, however, is only his idea of fun, poor man! The only decidedly unlucky month, as we have said, is May. Says a Scotch rhyme:—

“Of the marriages in May
The bairns die o’ decay.”

June and October are the most propitious months of all the twelve for marriage, and a happy result is rendered doubly certain if the ceremony is timed to take place at the full moon or when the sun and moon are in conjunction.

If one day of the year is to be selected for marriage before another let it be the 4th day of June. Next to that stands the 9th of October, a day of the brightest promise in the calendar of Cupid.

The days of the week vary in excellence for taking this important step. Their values will be easily remembered by any one who will take the trouble to learn the following rhyme :—

“Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for crosses,
Friday for losses,
Saturday no luck at all.”

Happy Omens.—The sneezing of a cat is a lucky omen to a bride who is to be married the following day. Her casting eyes on a strange cat is also a very good sign.

The bride who dreams of fairies the night before her marriage will be thrice blessed.

An Unhappy Omen.—It is an unhappy omen for a wedding to be put off when the day has been fixed.

Luck in the Wedding Dress.—To be lucky the bride must wear—

“Something old and something new,
Something gold and something blue.”

No girl who would be a happy bride must take a hand in the making of her wedding cake or the sewing of her bridal gown.

Should she find a spider on her wedding dress she may consider herself uncommonly fortunate.

Beware of the Looking-glass.—It is unlucky for a bride on her wedding-day to look in the glass when she is completely dressed before starting for church. Care should be taken to put on a glove or some slight article of adornment after the last look has been taken in the mirror.

On the Way to Church.—The best and most fortunate homes are always those which start with a wedding on a bright sunshiny day. “Happy is the bride,” says the proverb, “that the sun shines on.”

No bride or groom should be given a telegram while on the way to church. It is a sign of evil.

To meet a funeral either when going to or coming from a wedding is very unlucky. If the funeral is that of a woman, the young wife will not live long; if a man, the bridegroom will die soon.

The Wedding Ring.—Whatever ring a bride is married with she should take care it is not a diamond ring. That is to be avoided, says an old writer, "because the diamond hinders the roundness of the ring, ending the infiniteness thereof, and seems to presage some termination in their love, which ought ever to endure."

To try on a wedding ring before the ceremony is unpropitious. Should the shaking hand of the groom drop this symbol of love in the act of putting it on the bride's finger, the ceremony had better be stopped right there. To lose it is prophetic of evil, and to remove it after it is placed on the finger is unlucky.

The Finger for the Wedding Ring.—The wedding ring is almost invariably placed on the fourth finger of the left hand, and all because many centuries ago the Egyptians believed that a certain small artery proceeded directly from the heart to the termination of that digit. In the "*Attic Nights*" we read: "The motion of this artery may be felt by touching this finger to the pulse, it being an index in cases of sickness, or where persons are weary or overlaboured, always informing when the heart is overburdened or offended." The same author goes on to say: "This finger really hath intelligence on account of the sympathy and neighbourhood it hath with the heart. It is the first finger that a new-born babe is able to move, and the last of which the dying man loseth control. It is also the one last to swell when the vital heat is abating in one that is passing over."

Will Bride or Bridegroom Die First?—The first to kneel down at the altar—be it bridegroom or bride—is sure to die first.

An old woman of Barnold-by-la-Beck, in Lincolnshire, whose husband died on the fiftieth anniversary of their wedding-day, told her vicar that she had known he would die before her.

"Why so?" asked he.

"Because when we were married at church he knelt down first at the altar, and they always say that the one that kneels down first at the marriage will die first."

Should there be any uncertainty about which kneels down first, the question of dying first may be settled by observing which falls asleep first on the marriage night: whichever goes to sleep first will be sure to die first.

In Leaving the Church.—In leaving the church the bride should be very careful to put her right foot foremost, and on no account allow any one to speak to her husband until she has called him by name.

Be sure when you get married that you don't go in at one door and out at another, or you will always be unlucky.

Throwing the Shoe.—Both when leaving the church and when starting for her wedding tour, an old shoe or slipper should be thrown after the bride for luck.

This practice is supposed to have been originally symbolical of the renunciation of authority by the parents, and is said to be identical with the Scriptural "loosing the shoe from off the foot" on the occasion of a widow rejecting her husband's brother. See Deut. xxv.

Wheat and Rice.—Sprinkling the bride with wheat brings good luck. So also does sprinkling her with rice.

A Note for the Bridesmaids.—When the bridesmaids undress the bride they must throw away and lose all the pins. Woe to the bride if a single one is left about her. Nothing will go right. Woe also to the bridesmaids if they keep one of them, for they will not be married before Whitsuntide or until the Easter following at the soonest.

Starting for the Wedding Tour.—Should a bride perchance see a coffin while being driven to the railway station prior to departing upon her wedding tour, she should order the driver to turn back and start over again, or else she will surely meet with bad luck.

Entering her New Home.—When the bride enters her new home it is a good and lucky practice to break a cake over her head. Care should be taken that it is not done over the

head of any other person, which would be a singularly bad omen.

Hints to the Bridegroom.—On the wedding day if the bride drops her handkerchief and the bridegroom politely picks it up, it is an omen that he will play second fiddle during his married life.

If the bridegroom carry a miniature horseshoe in his pocket he will always in his married life have good luck.

Tears of Good Fortune.—It is not a good sign if a bride fails to shed tears on her wedding-day.

Marriages on Board Ship.—Ship marriages are considered anything but lucky. Get married on land or don't get married at all.

HOW TO HAVE MONEY PLENTIFUL IN EVERY ONE'S POCKET.

No doubt there is a great deal of truth in the prudent maxims of Poor Richard. Whoever follows them is on the way to wealth, and only an unlucky accident will prevent his arriving at that desired destination.

“Get what you can and what you get hold
Is the stone that will turn all your lead into gold.”

But to make more sure what is perhaps sure already, let the industrious and the thrifty give heed to the following:—

The Goose with the Golden Eggs.—If you eat goose on Michaelmas Day you will never want money all the year round.

By the Aid of the Moon.—Here is another secret worth knowing. On the first day of the first new moon of the new year, or so soon afterwards as you observe it, all you have to do is this: on the first glance you take at “pale Luna’s silvery crest” in the western sky, put your hand in your pocket, shut your eyes, and turn the smallest piece of silver money you possess upside down in your said pocket. This will ensure you (if you will but *trust* its infallibility) throughout the whole year that *summum bonum* of earthly wishes, a pocket never empty.

If, however, you neglect on the first appearance of the moon your case is a bad one. Nevertheless and notwithstanding at a future new moon you may pursue the same course, and it will be sure to hold good during the then current month, but not a whit longer.

THE MYSTERIES OF SPIRITUALISM.

THE mysterious phenomena classed under the name of modern spiritualism have attracted the attention of many distinguished observers, and should be approached by every one with an open mind. There is no doubt that few subjects are more capable of being turned to account by rogues, charlatans, and double-cunning persons, but the fact of anything being abused does not prove it valueless: on the contrary, it suggests that at the bottom of it there is something of real worth and importance. Truth in the long run will prevail about spiritualism as about everything else.

What is Spiritualism?—Spiritualism, as defined by its supporters, is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny, and its application to a regenerate life. It recognises a continuous divine inspiration in man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe, of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.

There is no doubt that spiritualism presents many features to make it attractive even to the merely curious. But to those who are mourning over lost friends it assumes an importance of the highest possible character.

Related to Mesmerism.—Spiritualism has a close connection with mesmerism. Indeed, spiritualists say that the

difference between them just lies in this, that in the case of mesmerism the operator is a mortal being, whereas in spiritualism the operator is a disembodied human spirit, with a spiritual body instead of one of flesh and blood.

The Origin of Modern Spiritualism.—The origin of what is known as “modern spiritualism” is comparatively recent, and was as humble, says one writer, “as other great movements recorded in history which have so largely influenced mankind.”

The movement began in a single family. It was that of Mr. John D. Fox, who lived in the village of Hydesville, New York State, he and his wife being highly respected by their neighbours as honest, upright people. A dramatic account of the first manifestation has been given by a contributor to *Chambers' Encyclopædia*, and from it we draw the following particulars.

The two youngest children of Mr. and Mrs. Fox—Margaret, then twelve years of age, and Kate, three years younger—were staying with their parents. They took up their residence at Hydesville in December, 1847, and not long after they began to hear knockings in the house. They grew louder and more frequent about the close of March.

Mr. and Mrs. Fox used to get up at night, light a candle, and wander from room to room in the hope of discovering the cause, but always without result; in fact, they could not obtain the slightest clue. In spite of this, however, they always hoped that some natural explanation of the rappings would be found, and this hope they did not abandon till the last night of March.

Just before that date there had been a succession of sleepless nights, all arising from their attempts to penetrate the mystery, and the whole family had gone very early to rest. But scarcely had the mother put the children safely to bed when they cried out, “Here they are again!”

The mother chid them and lay down herself to sleep. On that the noises grew louder and more startling. She called in her husband. The night being windy, it occurred to him that it might be the rattling of the sashes. He tried several, shaking them to hear if they were loose.

Kate noticed that when her father shook a window-sash the noises seemed to reply. Turning to where the noise was she snapped her fingers, and called out, "Here, do as I do!"

The knocking instantly responded.

She then tried, by silently bringing together her thumb and forefinger, whether she could still obtain a response.

Yes! It—the mysterious something—could see them as well as hear!

She called her mother. "Only look, mother," she said, bringing her finger and thumb together as before. And as often as she repeated the noiseless motion, just as often responded the raps.

This at once arrested the mother's attention. "Count ten," she said; ten strokes were distinctly given.

"How old is my daughter Margaret?" Twelve strokes responded.

"And Kate?" Nine!

"What can all this mean?" was Mrs. Fox's thought. Who was answering her? Was it only some mysterious echo of her own thoughts? The answers to the next question she put seemed to refute this idea.

"How many children have I?" she asked aloud. Seven strokes.

"Ah!" she thought, "it can blunder sometimes;" and then aloud, "Try again." Still seven strokes, as before.

Of a sudden a thought crossed her mind. "Are they all alive?" Silence for answer.

"How many are living?" Six strokes.

"How many dead?" A single stroke; she had lost a child. Then she asked: "Are you a man?" No answer.

"Are you a spirit?" It rapped.

"May my neighbours hear if I call them?" It rapped again.

Thereupon she asked her husband to call a neighbour, a Mrs. Redfield, who came in laughing. But her mirth was soon changed. The answers to her inquiries were as prompt and pertinent as they had been to those of Mrs. Fox. She was struck with awe; and when, in answer to a question

about the number of her children, by rapping four, instead of three, as she expected, it reminded her of a little daughter Mary whom she had recently lost, the mother burst into tears.

This extraordinary interview with the spirit world soon became known not only in the little village where it took place, but over all the country. Great excitement and interest followed; it spread, in fact, like an epidemic.

How a Code of Signals was Instituted.—On one occasion, when Kate Fox was with a married sister, a Mrs. Fish, at Rochester, a visitor suggested that when the spirits rapped, the alphabet should be called out to see if the sounds would respond to the required letters, and so spell out a communication. On the suggestion being put in words a shower of raps followed, as if to say, "Yes, that is what we want."

The first message rendered in this way was: "We are all your dear friends and relatives." Then the name of Jacob Smith, the grandfather of Mrs. Fish, was given.

Previous to the spiritual telegraphy thus begun, the only mode of communication had been by asking questions, one rap being taken as an answer in the negative, two as doubtful, and three as equal to an affirmative. It was now asked that a signal should be given when the alphabet was to be called over; this was responded to by five strokes, and from that time five strokes were looked upon as the necessary intimation; and so a code of signals was instituted.

Strange Phenomena of Spiritualism.—No sooner had spiritualism begun to attract attention than it began to develop in a surprising way, and one novel exhibition was added after another of its wondrous powers. Some of them are enumerated by Dr. Thomas Low Nichols in his "Forty Years of American Life."

"Dials," he says, "were made with movable hands which pointed out letters and answered questions without apparent human aid.

"The hands of mediums, acting convulsively, and, as they averred, without their volition, wrote things apparently beyond their knowledge in documents purporting to be signed by

departed spirits. Their writings were sometimes made upside down, or reversed so as only to be read through the paper or in a mirror. Some mediums wrote, with both hands at a time, different messages, *without*, as they said, being conscious of either.

"There were speaking mediums who declared themselves to be the merely passive instruments of the spirits. Some represented, most faithfully, it was said, the actions, voices and appearance of persons long dead; others, blindfolded, drew portraits, said to be likenesses of deceased persons they had never seen—the ordinary work of hours being done in a few minutes. Sometimes the names of deceased persons and short messages appeared in raised red lines upon the skin of the medium.

"Ponderous bodies, as heavy dining-tables and pianofortes, were raised from the floor, falling again with a crash and jar. Tables on which several persons were seated were in like manner raised into the air by some invisible force.

"Mediums are said to have been raised into the air, and to have floated about above the heads of the spectators. Writings and pictures were produced without visible hands. Persons were touched by invisible, and sometimes by visible, hands. Various musical instruments were played upon without visible agency. Strange feats of legerdemain, as the untying of complicated rope-knottings in an incredibly short time, astonished many. Voices were heard which purported to be those of spirits.

"In a word, over a vast extent of country, from east to west, these phenomena existed, or were said to exist, in hundreds of places, and were witnessed by thousands of people, numbers of whom were of the highest credibility and persons whose testimony no one would think of impeaching in a trial of life and death."

What is a Medium?—Mediums are those who form the links between this world of the living and the world of the dead. Spiritualists are not yet agreed as to the special qualities in mediums which enable spirits to make use of them for communication with the living. It is a well ascer-

tained fact that some at once discover themselves in possession of these special qualities, whilst others who become mediums do so only after prolonged and patient waiting.

A Careful Inquiry.—An inquiry into spiritualism was instituted at the close of 1869 by the London Dialectical Society, who appointed a committee “to investigate the phenomena alleged to be spiritual manifestations, and to report thereon.”

And what was the result? After a careful and prolonged investigation, the committee reported in July, 1871, that a “large majority” of its members “have become actual witnesses to several phases of the phenomena, without the aid or presence of any professional medium, although the greater part of them commenced their investigations in an avowedly sceptical spirit.”

Here is their synopsis of the evidence laid before them :—

Thirteen witnesses state that they have seen heavy bodies—in some instances men—rise slowly in the air, and remain there for some time without visible or tangible support.

Fourteen witnesses testify to having seen hands, not appertaining to any human being, but lifelike in appearance and mobility, which they have sometimes touched or even grasped, and which they are therefore convinced were not the result of imposture or illusion.

Five witnesses state that they have been touched by some invisible agency on various parts of the body, and often where requested, when the hands of all present were visible.

Thirteen witnesses declare that they have heard musical pieces well played upon instruments not manipulated by any ascertainable agency.

Five witnesses state that they have seen red-hot coals applied to the hands or heads of several persons without producing pain or scorching; and three witnesses state that they have had the same test applied to themselves with the like immunity.

Eight witnesses state that they have received detailed information through rappings, writings, or in other ways, the accuracy of which was unknown at the time to themselves or

to any persons present, and which on subsequent inquiry was found to be correct.

One witness, however, declares that he has received a precise and detailed statement, which nevertheless proved to be entirely erroneous.

Three witnesses state that they have been present when drawings both in pencil and colour were produced in so short a time, and under such conditions, as to render human agency impossible.

Six witnesses declare that they have received information of future events, and that in some cases the hour and minute have been accurately foretold days and even weeks before.

In addition to the above evidence was given before the committee of trance-speaking, of healing, of automatic writing, of the introduction of flowers and fruits into closed rooms, of voices in the air, of visions in crystals and glasses, and of the elongation of the human body.

Distinguished Witnesses.—On the question whether the phenomena of spiritualism are to be relied on, we may quote Serjeant Cox, who says that “No physical sciences can array a tithe of the mass of evidence by which spiritualism is supported.”

In an article on the subject in the last edition of the “*Encyclopædia Britannica*,” Mrs. Henry Sidgwick does not go as far as the Serjeant, but, after questioning the scientific value of the evidence, she says:—

“If there is not a mass of scientific evidence, there is a number of witnesses—among them distinguished men of science and others of undoubted intelligence—who have convinced themselves by observation of the genuineness of the phenomena—a fact of undeniable importance, even without careful records, when the witnesses are otherwise known to be competent and trustworthy observers.

“Mr. Maskelyne has affirmed that he has witnessed table-turning where he was satisfied that there was neither trickery nor unconscious muscular action. Moreover, if the phenomena are not genuine we have to assume a large amount of apparently aimless fraud.”

FEATHERED PROPHETS OF GOOD AND EVIL.

IN THE POULTRY YARD.

Crowing Hens are Unlucky.—The crowing of a hen bodes evil, and is frequently followed by the death of some member of the family. When, therefore, Dame Partlet thus experiments upon the note of her mate, she ought to pay her head as the price of her temerity, a complete severance of the offending member being the only way of averting the threatened calamity. No house can thrive whose hens are addicted to this kind of amusement. Hence the old proverb often quoted:—

“A whistling woman and a crowing hen
Are neither fit for God nor men.”

Another proverb has it that

“A whistling woman and a crowing hen are two of the unluckiest things under the sun.”

A Cock may Crow to Announce a Stranger.—When a cock crows with his head in at the door, or even turned towards the door, that is the attitude of a prophetic bird: it is as much as to say, “You may look for the arrival of a stranger.”

The Poultry know that Death is Near.—Before the death of a farmer his poultry frequently go to roost at noon-day instead of at the usual time.

The Eggs in the Nest should be an Odd Number.—In what is technically termed “setting a hen,” care should be taken that the nest is composed of an odd number of eggs,

or else the chickens will not prosper. Each egg should be marked with a little black cross: this is instrumental in producing good chickens, and it acts as a charm to prevent attacks from weasels or other farmyard marauders.

When Dealing with Eggs.—It is unlucky to bring eggs into the house after sunset.

Should eggs be brought over running water there is no use attempting to hatch them, for they contain no chickens.

It is unlucky to sell eggs after sunset. Some years ago a person in want of some eggs called at a farm house in East Markham, in Nottinghamshire, and inquired of the good woman of the house whether she had any eggs to sell, to which she replied that she had a few scores to dispose of. "Then I'll take them home with me in the cart," was his answer; to which she somewhat indignantly replied, "That you'll not, don't you know the sun has gone down? You are welcome to the eggs at a proper hour of the day; but I would not let them go out of the house after the sun is set on any consideration whatever!"

Do not Burn Egg-shells: Crush them up.—Never burn egg-shells; if you do, the hens cease to lay.

Empty egg-shells should always be crushed up. The reason for this is to prevent witchcraft. If the shells are left whole there is a chance that witches will use them as boats, and so put to sea and wreck ships.

"CUCKOO! CUCKOO!"

The Cuckoo "tells no Lies."—Whatever you may be doing when first you hear the cry "Cuckoo," that you will be chiefly doing all through the year. Above all, if you do not wish to pass the year idle, run round in a circle as soon as you have heard its notes.

It is on the whole luckiest to hear the cuckoo for the first time in spring when you are walking. As the Scottish saying has it, "Gang and hear the gowk (cuckoo) yell, and it will be a happy year with you."

If you are standing on first hearing the cuckoo, and the sounds proceed from the right, it signifies that you will be

prosperous; or, to use the language of our informant, a country lad, "You will go vore in the world;" if from the left, ill luck is before you. If the cuckoo's first notes are heard in bed, illness or death in the family may be looked for.

Wealth and Wishes.—When the cry of the cuckoo is heard for the first time in spring, it is customary to turn the money in the pocket. Doing so is a protection against being hard up during all the year. If you have only a penny in your pocket, turn it over, and you will never be without one until you hear him again. In reference to this pecuniary idea respecting the cuckoo, the children sing—

"Cuckoo, cuckoo, cherry-tree,
Catch a penny and give it to me."

Besides turning your money you ought also to wish, and if your wish is within the bounds of reason it is sure to be fulfilled.

How Long we have to Live.—The most singular feature in the cuckoo is its power of telling people how long they have to live. If when you first hear the cuckoo of a morning you put the question in a respectful manner, it will repeat its note just as many times as you have years yet to spend in this world.

THE ROBIN AND THE WREN.

It is Unlucky to Harm either.—The robin is a sacred bird: to kill one is little less than sacrilege, and its eggs are free from the destroying hand of the bird-nester. It is asserted that the respect shown to it by man is joined in by the animals of the wood. The weasel and wild-cat, it is said, will neither molest it nor eat it when killed.

The wren is not perhaps so much spoken about as the robin, but it is nevertheless a bird whose favour it is desirable to secure.

"The robin and the wren
Be God A'mighty's cock and hen."

Even to injure either a robin or a wren is extremely unlucky.

"The robin with the redbreast,
The robin and the wren,
If you take out of their nest
You'll never thrive again."

Another well-known saying has it that

"He that hurts a robin or a wren
Will never prosper sea or land."

Whilst ill-treatment is sure to be avenged, kindness shown to these birds is as certainly repaid.

"How badly you write!" a visitor said one day to a boy in a Suffolk school. "Your hand shakes so that you can't hold the pen steady. Have you been running hard, or anything of that sort?"

"No," said the boy, "it always shakes. I once had a robin die in my hand, and they say that if a robin dies in your hand it will always shake."

The reason why the robin redbreast is the favourite of man is that while our Saviour was bearing His cross, one of these birds, they say, took a thorn from His crown, which dyed its breast; and ever since that time robin redbreasts have been the friends of the human race.

Death Predicted by Robins.—A sign of death is for a robin to tap three times at the window of the room in which the sick person is lying.

THE CANARY.

A Good Sign and a Bad Sign.—When a canary sings cheerfully it is a good sign, but when it becomes silent and remains so there is a great probability of approaching misfortune.

CROWS AND MAGPIES.

Crows in Days of Yore.—The crow is called by Pliny a bird of ill-omened garrulity, most inauspicious at the time of incubation, or just after the summer solstice. The appearance of a flight of crows upon the left of their camp sufficed to cow the courage of the soldiers of old Rome, since they looked upon it as a sure sign of defeat—as sure as when the birds hovered or passed over their standard.

Count their Number.—Whether a lucky or an unlucky inference is to be drawn from seeing crows depends on their number.

“One's unlucky, two's lucky,
Three is health, four is wealth,
Five is sickness, and six is death.”

Death is Sure.—A crow croaking thrice as he flies over a house is a sure prognostic of the death of some member of the family.

An Evil Omen.—A single magpie crossing your path is an evil omen. “I once saw,” says one writer, “a person actually tremble and dissolve into a copious perspiration when one of these birds flitted chattering before him.” But the evil influence may be averted by laying two straws across, or by describing the figure of a cross on the ground.

One, Two, Three, and Four.—Like the crow, the magpie is not always an ill-omened bird. It altogether depends on the number you see.

• “One for sorrow, two for mirth,
Three for a wedding, four for death.”

He Proved it.—“It is a curious thing,” remarks a writer in the “Book of Days,” “that, as the man said about the horsechairs being turned into eels, I have proved it: for as I was on my way to be married, travelling on a coach-top to claim my bride the next day, three magpies—neither more nor fewer—flew across the road.”

SWALLOWS AND MARTINS.

Welcome Company.—Swallows or martins building in a window corner, or indeed anywhere about a house, is a lucky omen, and any trouble they cause should be patiently borne, seeing that their presence causes prosperity. The more birds the luckier.

To tear down a nest is a daring of the fates sure to be followed by a calamity within a twelvemonth.

Swallows and martins are never found coming to a house where there is strife.

Bad Signs.—When swallows and martins forsake a house they have once frequented the occupier must expect misfortune.

To have swallows fall or fly down the chimney is not a good sign: sometimes it is a forewarning of death.

To rob a swallow's nest is to tempt ill-fortune.

PIGEONS.

Signs of Death.—If a pigeon is seen sitting in a tree, or comes into the house, or from being wild suddenly becomes tame, it is a sign of death.

If an invalid asks for pigeons to eat it is a sign of approaching death.

A Sign of Recovery.—If any one is ill and a white pigeon alights on the window-sill of the sick-chamber, it is a sign of speedy recovery.

When Sprinkled with Pigeon's Blood.—He who is sprinkled with pigeon's blood will never die a natural death. A sculptor, in the days of Charles I., was carrying home a bust of that monarch. Just at that moment a pigeon overhead was struck by a hawk, and the blood of the bird fell on the neck of the bust. The sculptor thought it ominous, and sure enough Charles I. came to be beheaded.

OWLS, EAGLES, AND PEACOCKS.

An Ominous Bird.—The owl is the most ominous of all birds, and its screech is to be heard with alarm.

Not Always to be Relied on.—An eagle hovering over one is as a general rule a sign of approaching success in some important enterprise, but it is not a sign invariably to be relied on. When Prince Charlie drew near the coast of Scotland, on his way to raise the rebellion of 1745, an eagle came hovering round the ship, delighting the adventurers on board with its favourable augury. "Here," said Lord Tullibardine, turning to his master, "is the king of birds come to welcome your Royal Highness to Scotland!" We all know how little faith was to be put in that augury.

Unlucky Feathers.—Peacocks' feathers in a house are unlucky. They form the emblem of an evil eye or an ever-watchful traitor.

NAMES MAY BRING GOOD FORTUNE OR BAD

THE fortunes of many of us are written in our names, and may be discovered if we only take the trouble to turn them into an anagram.

And what is an anagram? An anagram consists in the transposition of the letters of any word, or name, or set of letters, so as to form by a new arrangement some other term or terms, having an application of one kind or another, to the sense of the original words.

Applied to names this method of transposition possesses a high degree of interest. The qualities of a man's mind and his future destiny may often be ascertained in this way. The coincidences that are thus discovered are truly astonishing, and almost incredible until proved by examination.

Famous Examples.—We give a few examples, and strongly recommend the reader to start exercising himself in constructing anagrams out of his own name and that of his friends. It will be found something more than a pastime—a study in character and an uplifting of at least a corner of the veil of the future.

The famous Queen Bess had many anagrams made on her name. The best were these: *Elizabetha Regina* was found convertible into *Angliae eris beata*, that is, "A blessing shalt thou be to England;" and *Elizabetha Regina Anglorum* was turned to *Gloria regni salva manebit*, or "The glory of the kingdom shall remain intact."

The end of "Princess Charlotte Augusta of Wales" was foreshadowed in the anagram, *P. C., Her august race is lost, O fatal news.*

Le Laboureur, the historian, expresses himself as extremely pleased with the anagram made on the mistress of Charles IX. of France. Her name was Marie Touchét, which made, *Je charme tout* ("I charm all").

The assassin of Henry III. of France had his name rendered in this way:—

Frère, Jacques Clément,
C'est l'enfer qui m'a créé.

One of the best anagrams made on Napoleon Bonaparte is in Latin, being *Bona rapta, leno, poni*; which, Englished, signifies, "Rascal, yield up your stolen possessions."

Some peculiarly happy anagrammatist made out of General Monk's name a chronogram, marking a date as well as an anagram. Thus, *Georgius Monke, Dux de Aumarle*, was found to form *Ego regem reduxi, Anno Sa. MDCLVV.*; in English, "George Monke, Duke of Albemarle," "I restored the king, in the year of safety (*Sa.* for *Salutis*) 1660."

The celebrated Dr. Abernethy, as much remembered perhaps for his eccentricity and brusqueness as for his skill, had his name of John Abernethy turned into Johnnie the Bear.

John Bunyan, in the conclusion of the "advertisement" to the "Holy War," has these lines:—

"Witness my name, if anagram'd to thee,
The letters make 'Nu hony in a B.'"

By anagrammatising his name Sir Thomas Wyatt was found to be "A Wit." Waller, the poet, had the "Lawrel" in his patronymic.

Horatio Nelson makes "Lo! nation's hero," and *Honor est a Nilo* ("His honour is from the Nile").

James Watt makes "Wait Steam" (the J being converted into I).

Florence Nightingale makes "Flit on cheering angel."

An Anagram ought to be perfect in Construction.—Unless an anagram is perfect in construction we are entitled to look with suspicion on any inferences attempted to be drawn from it. There was a lady named Eleanor Davies, who belonged to the court of Charles I. and pretended to supernatural and prophetic powers.

To substantiate her claims to being something superior she anagrammatised her name into "Reveal O Daniel !" and this, though faulty in regard to having too much by an "l" and too little by an "s," was sufficient in her mind to justify all her assumptions.

Arraigned before the Court of High Commission the judge found that reasoning had no effect upon her, but at last one of the deans took a pen and wrote another and more excellent anagram upon her name—Dame Eleanor Davies: *Never so mad a ladie !*

This had the desired effect ; the prophetic lady went away sorrowful, and never afterwards put forth a claim to supernatural gifts.

In a Competition.—When there are two competitors engaged in any sort of struggle, the one likely to prove successful is he the numeral letters, if any, in whose name when summed up, exceed the amount of those in the name of his rival.

THERE IS MUCH TO BE LEARNED FROM THE HEAVENLY BODIES.

THE science which, under the name of astrology, found universal belief among all the nations of antiquity, except the Greeks, and has many followers even at the present day, is based upon the supposition that the heavenly bodies are the instruments by which the Creator regulates the course of events in this world, giving them different powers according to their different positions. This is the view of the most learned astrologers.

That there is nothing repugnant to human nature in the basis of astrology is sufficiently proved by the number of great minds which have been led by it. Nearly every physician and man of science in mediæval Europe was an astrologer, and even at the present day, as we have said, many are found adhering to belief in stellar influences.

Astrology which deals with the influence of constellations on the destiny of men and empires is known as judicial astrology, to distinguish it from natural astrology, which predicts the motions of the heavenly bodies and eclipses of the sun and moon.

Of personal problems dealt with by astrology there are two. One is the determination in general outline of the life and fortunes of an inquirer: this is known as natal astrology. The other is the means of answering any specific question about the individual: this is known as horary astrology. Both depend upon the casting or erecting of what is called a horoscope.

The astrological "planets" are seven in number, and include the sun and moon. They are Saturn, or the Great Infortune ;

Jupiter, or the Great Fortune ; Mars, or the Lesser Infortune ; the Moon ; Venus, the Smaller Fortune : Mercury, and the Sun.

The properties of these leading heavenly bodies are as follows : —Saturn is cold and dry, melancholy, earthy, malevolent, solitary, and when “ill-governed” produces the most malignant qualities. Astrologers know him as the “Great Infortune.”

Jupiter, “the Great Fortune,” is the author of temperance, modesty, sobriety, and justice ; he rules the lungs and blood.

Mars, “the Lesser Infortune,” is choleric and fiery, author of quarrels, dissensions, strife, war, and battle. He is the cause of all fevers.

The Moon is neither fortunate nor unfortunate in herself, but according to the aspect of other planets. When well dignified she gives a timorous, imaginative, engaging disposition, and a fondness for travelling, and generally for change.

Venus, “the Smaller Fortune,” is the author of mirth and conviviality, the queen of pleasure, and the mistress of refinement. When ill-governed she disposes to an objectionable course of life.

Mercury is the author of the most pointed wit, ingenuity, and invention ; when well dignified he produces a subtle imagination and retentive memory ; otherwise his tendency is to all kinds of charlatanry and empty boasting, tale-bearing, &c.

The Sun, if well dignified, is always equal to one of the fortunes ; in some respects his influence resembles that of Jupiter, but magnanimity is his prominent characteristic. The man born under his influence is not one of many words, but when he speaks it is with confidence and to the purpose ; he is usually thoughtful and reserved ; his deportment is stately and majestic—a lover of sumptuousness and magnificence, and he possesses a mind far superior to any sordid, base, or dishonourable practices.

The above is a very general idea of the characters ruled by those heavenly bodies, as their influence is modified by a great variety of circumstances, and their aspect one with another.

The Heavenly Houses.—These play an important part in the ruling of human affairs. To lay out the houses draw great circles through the north and south points of the horizon,

as meridians pass through the poles, dividing the heavens, visible and invisible, into twelve equal parts, six above the horizon and six below. These are the twelve houses, and they are numbered onward, beginning with that which lies in the east immediately below the horizon.

The first house is the house of life ; the second, of riches ; the third, of brethren ; the fourth, of parents ; the fifth, of children ; the sixth, of wealth ; the seventh, of marriage ; the eighth, of death ; the ninth, of religion ; the tenth, of dignities ; the eleventh, of friends ; the twelfth, of enemies.

Each house has one of the heavenly bodies as its lord, who is stronger in his own house than in any other, as is but fit ; and of two planets equally strong in other respects he who is in the strongest house is the stronger.

All plants, animals, minerals, countries, &c., are parcelled out under the different planets, which exercise their influence in different ways, according to the house they may happen to be in at the time ; and their positions relative to each other.

An Elaborate Art.—The art of casting nativities and ascertaining what fortunes will follow persons born under any particular planet is only to be acquired by considerable study and cannot be clearly imparted in the limited space we have just now at command. Fortunately there are many works devoted to the subject of which the curious reader may make use. We must content ourselves here with giving a few remarkable examples of the truthful predictions of those who have mastered this wonderful science.

The Present Hour is perhaps Fatal.—A remarkable instance of successful prediction is connected with the first introduction of the astrologer Thrasyllus to the Emperor Tiberius. Those who were brought to Tiberius on any important business were admitted to an interview in an apartment situated on a lofty cliff in the island of Capri. They came to it by a narrow path overhanging the sea, and were always accompanied by a single freedman of great bodily strength. On their return, should the Emperor have conceived any doubts as to their trustworthiness, a single blow sent them over the precipice into the ocean.

After Thrasyllus had, in this retreat, stated the results of his art as they concerned the Emperor, the latter asked the astrologer whether he had calculated how long he himself had to live.

The astrologer examined the aspect of the stars, and in doing so showed hesitation and alarm, and at last declared that the present hour was for him critical and perhaps fatal.

Tiberius embraced him and told him he was right in supposing he had been in danger, but that he should escape it, and from that day Thrasyllus was made a confidential counsellor.

Born in an Evil Hour.—Dryden the poet had a “great turn” for judicial astrology, and used to calculate the nativities of his children. After the birth of his son Charles, the exact moment of which had been given to him, he told his wife that he had been calculating the child’s nativity and that he saw with great sorrow that he was born in an evil hour.

“If he arrives at eight years,” said he, “he will be in danger of a violent death on his birthday; if he should escape, I see but small hopes. He will, in his twenty-third year, be again under an evil direction; and if he luckily should escape that also, the thirty-third or thirty-fourth year, I fear, is . . .”

In his eighth year, notwithstanding every precaution, he was nearly killed by a stag striving to leap the court-wall, which was very old, and which threw a part of it down on Charles Dryden, who was on the other side and who was dug out in a very dangerous state.

In the twenty-third year of his age Charles fell from the top of an old tower belonging to the Vatican at Rome. He again partly recovered, but was ever after in a languishing condition.

In the thirty-third year of his age, being returned to England, he was unhappily drowned at Windsor. Thus the father’s calculations proved but too prophetic.

To Die Three Days before the King.—An astrologer, in the reign of Louis XI., having predicted something disagreeable to him, the king, in revenge, resolved to have him put to death. The next day he sent for him, having previously ordered the people, on a signal given, to throw him out of the window. “You pretend,” said the king, addressing himself to

the wise man, "to know so perfectly the fate of others, inform me a little about your own, and how long you have to live?" The astrologer, who now began to be apprehensive of danger, with great presence of mind thus accommodated his reply to his condition: "The exact manner of my death I am not yet enabled to foretell; but I am so far acquainted with my own destiny that I am certain I shall die exactly three days before your Majesty." The king took the hint, and instead of having him thrown out of the window gave orders that he should be treated with the utmost care, resolving to provide for the life of a man which was so intimately connected with his own.

He will be Killed in a Duel.—Here is a remarkable example of the fulfilment of an astrological prediction given in Bacon's Essay on Prophecies. "When I was in France," says Bacon, "I heard from one Dr. Pena that the Queen Mother, who was given to curious arts, caused the king her husband's nativity to be calculated under a false name; and the astrologer gave a judgment that he should be killed in a duel; at which the queen laughed, thinking her husband to be above challenges and duels; but he was slain upon a course at tilt, the splinters of the staff of Montgomery going in at his beaver."

The Coming of Gustavus Adolphus.—Tycho Brahé, the famous master of the still more famous Kepler, was devoted to astrology and drew a singular prediction from the appearance of a comet in 1577. He announced that in the north, in Finland, there should be born a prince who should lay waste Germany and vanish in 1632. Gustavus Adolphus, it is well known, was born in Finland, overran Germany, and died in 1632.

How an Old Lady's Belief was Confirmed.—A curious example of a lucky hit is told of Flamstead, the first astronomer royal. An old lady who had lost some property wearied Flamstead by her perpetual requests that he would use his observatory to consult the heavenly bodies, and so discover what was missing.

At last, to get rid of her importunities, the astronomer determined to show her the folly of her demand by making a prediction, and after she had found it false, explaining that nothing

else was to be expected. Accordingly he drew circles and squares round a point that represented her house, and filled them with all sorts of mystical symbols. Then indicating a spot in the old lady's garden he suddenly exclaimed, "Dig there and you will find it."

The old lady dug as she was told, and sure enough she found her property; and it may be conjectured that she believed in astrology for the rest of her life.

Unfair Treatment.—There are black sheep in every flock, but many astrologers are not impostors as they are often described by the hasty or the ignorant. Partridge, who was severely bantered by Swift, was not the impostor that the Dean would make him appear. "Partridge," says an acute and original writer, "believed *sincerely* that the stars were indices of fate; and he wrote and acted in that belief, however much he may have been deceived by appearances. He found, as all students in astrology find, that every horoscope enabled him to foretell a certain number of events; and if his prognostics failed in some cases, he ascribed the failure to no defect of his celestial intelligences, but to the errors or short-sightedness of his art."

FORTUNE READ IN THE PALM OF THE HAND.

MANY people regard palmistry as mere guess-work. This it is not. It is claimed by its professors as an exact science founded on careful observation. Much has been said against it, but it is as ancient as the science of medicine, which also in earlier times had its facts disputed.

That the lines of the hands are caused by the action of the brain has been clearly proved. For instance, in concussion of the brain or paralysis the lines fade away almost entirely. Should it only be temporary, and the subject recover, the lines again become visible, showing that while the brain is inactive it affects the lines, but on activity being restored the lines reappear.

It has been argued by some that the lines are simply creases caused by folding. This certainly is not so. Sometimes there are scarcely any lines visible even when people have the habit of sitting almost always with the hands closed.

With regard to the use of the science, one sees great benefit from the immense knowledge of mankind that it gives. Many warnings can be imparted by those who can read the palm of illness and danger in various ways.

General Directions.—It would require a large book to give a thorough course of instructions in palmistry, so we must content ourselves in the meantime with giving a few general directions.

Each line, mark, or sign may be read by itself, but the student of this wonderful science must not imagine that he will thereby get a correct reading of the character. The signs must

be taken as a whole, for one sign aids in the interpretation of another, and in one we see what may greatly modify the tendencies and peculiarities represented by another. For example, in a fairly good hand we may meet with a bad sign: now that bad sign would be greatly modified by the good signs.

A Hint to Students.—Before you confidently draw a bad inference be sure you have found the unfavourable sign clearly marked in both hands.

"It is only fair on behalf of the science," says a professional palmist, "to point out that much harm can be done by amateurs practising before they have grasped every little detail required to give a correct delineation. It requires great application and concentration, and no part of the study must be thought uninteresting if the student expects to succeed."

The first thing the student should take note of is the shape of the hands and fingers, together with the skin and nails. These all relate to the hereditary influences of character and disposition. Next he must give his attention to the mounts, lines and markings which record past and present events and, it may be, reveal the future.

By preference reliance is to be placed on the markings of the left hand, but the right hand is to be consulted for corroborative evidence.

Thumb and Fingers.—The thumb and fingers are each divided by the joints into three phalanges. In the first of these, that nearest the tip of the finger, we have the intuitive faculties represented; in the second, the middle one, we have the reasoning powers; in the third, that nearest the hand, the material instincts are to be found.

The Mounts.—The fingers are named (starting with the forefinger), Jupiter, Saturn, Apollo, and Mercury, and the fleshy pads found at the base of each finger are known as the Mount of Jupiter, Mount of Saturn, and so on.

The third phalange, or "Ball" of the thumb, gets the name of the Mount of Venus.

There is a Mount of Mars below the Mount of Jupiter, and another below the Mount of Mercury.

Extending from the last-named mount up to the wrist is the Mount of Luna, or the Moon.

On the centre of the palm is the Plain or Triangle of Mars.

Here is what we find denoted by the different Mounts :—

JUPITER denotes ambition, pride, self-respect, &c.

SATURN.—Caution or prudence, sadness, doubting, &c.

APOLLO.—Love of art and genius, celebrity.

MERCURY.—Science and industry, speculation, conceit, cheerfulness, &c.

VENUS.—Love of pleasure, love of music, love of beauty, and the company of the opposite sex.

MARS (beneath Jupiter).—Courage, control, warlike spirit.

MARS (beneath Mercury).—Resistance, command, resignation, anger.

MOON (Luna).—Imagination.

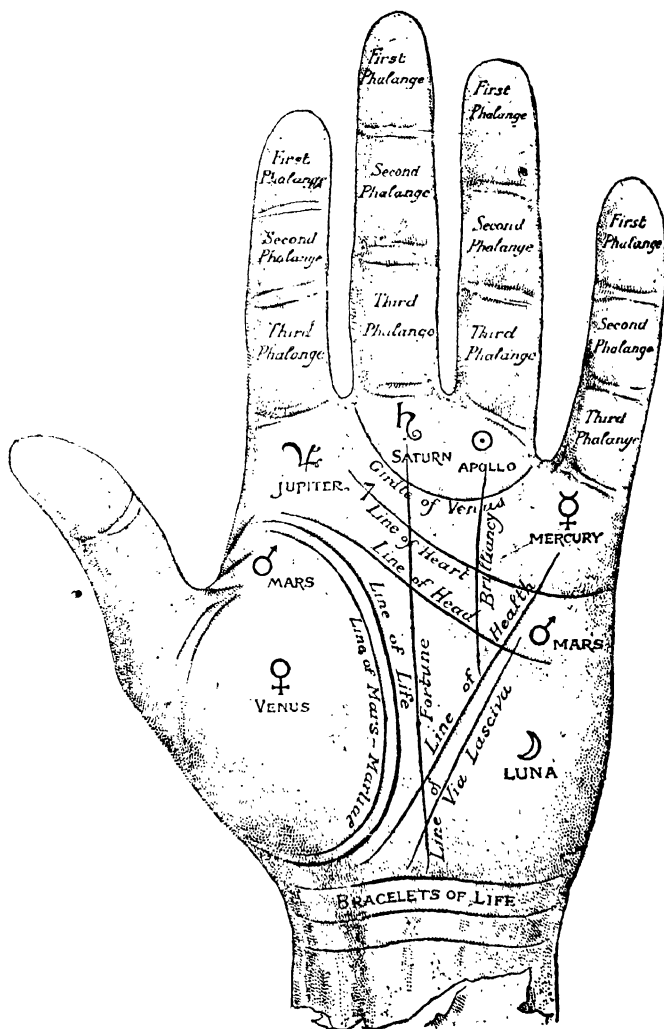
The Lines.—The leading lines of the palm with their characteristics are as follows :—

THE LINE OF LIFE.—This should begin near the Mount of Jupiter, and run round the base of the thumb towards the wrist. If perfect it should completely encircle the Mount of Venus. A long, regular line, deep but narrow, and soft in colour, is an evidence of long, healthy life and a good character. On it may be read the actions of life and its changes.

THE LINE OF MARS is an inner or sister line to the Line of Life. In soldiers it denotes success in warfare; in civilians violence in their passions.

THE LINE OF THE HEAD.—This starts from the Mount of Jupiter, near the beginning of the Line of Life, and runs across the palm to the Mount of Mars. If even, narrow and long it shows strong will and judgment and acute mental perception. The intellectual force is more or less according to the development of the line.

THE LINE OF FORTUNE, OR FATE, OR SUCCESS.—This line should run in an unbroken line from the wrist or "Bracelet" to the base of the second finger. The general direction often varies. Success or good fortune depends on the condition of this line. Observations should be taken from both the right



THE MAP OF THE HAND.

hand and the left when drawing inferences from the Line of Fate.

THE LINE OF THE HEART runs from the Mount of Jupiter, at the base of the forefinger, to the Mount of Mercury, at the base of the Mount of Mercury. In this line we get a knowledge of the affections. If deep, of a good colour and narrow, it shows a strong good heart, lasting affection and even temper. Should the heart line be more strongly developed than the head line, we may safely infer that the person will be governed by the heart rather than by the head, but it will be the other way if the head line is the more marked.

THE LINE OF APOLLO OR BRILLIANCY. This line runs parallel to the Line of Fortune and terminates at the base of the third finger. Those who possess it are fortunate. It stands for fame in the arts.

THE LINE OF HEALTH starts diagonally from the wrist and goes to meet the Line of the Head close to the Mount of Mars or at the top of the Mount of Luna. In many hands it is wanting.

THE GIRDLE OF VENUS below the Mounts of Saturn and Apollo is often absent, which is not to be regretted, as it is, on the whole, a mark of a character to be avoided.

THE VIA LASCIVA (Milky Way) runs from the wrist parallel to the Line of Health across the Mount of Luna. It is sometimes mistaken for the Line of Health. It is a sign of a faithless and cunning spirit.

THE BRACELETS OF LIFE are found encircling the wrist. They indicate long life, fortune, and happiness. According to some chiromancers they indicate each thirty years of life.

The palm reveals its secrets through the varying condition of the lines and mounts; careful observation must also be made on the general shape and aspect of the whole hand.

Important Points.—"The following interesting and important points," says the palmist we have already quoted, "should be noted in dealing with the hand. Spots, islands and branches of the heart-line indicate conquests, friendships and heart weakness. Horizontal lines running through the heart line and the first joint of the little finger mean marriage

or love affections : these will be verified by the signs on the palm.

“ Perpendicular lines at the base of the little finger indicate children.

“ Insanity and suicidal tendencies are shown by the condition and intensity of the droop of the head-line, and other signs, towards the wrist. By its condition and position will be seen whether it is insanity, delusion, or deception. It is not altogether necessary to look for insanity in the drooping head-line.

“ Great gains and losses are indicated by the change in the principal lines.”

“ In predicting the future it must be remembered that the natural result of a strong will and determination to succeed is success. A palmist can tell the failures or success of the past, and give the reason for these from the person's characteristics. It therefore stands to reason that should a person happen to pursue the occupation most suitable to his character, the palmist will be able to predict, to a certain extent, his success in life. If the past can be told accurately, it will be readily understood how the future also can be foretold.

“ Circumstances, or environments, which can be pointed out by the palmist, are some of the helps or barriers that one has to make use of or avoid for the assistance of progress. It therefore depends, in depicting the future, upon circumstances, whether they take place at the time predicted or not. The mind of man is so susceptible to influences that events of the future cannot be predicted, as yet, with such accuracy as an astronomer can foretell the transit of the heavenly bodies.”

OUR FINGERS ARE WELL PROTECTED.

Every joint of each finger on each hand is dedicated to and is under the protection of some saint or celestial being.

RIGHT HAND.—The top joint of *the thumb* is dedicated to God ; the second joint to the Virgin ; the top joint of *the fore-finger* to Barnabas, the second joint to John, the third joint to Paul ; the top joint of *the second finger* to Simeon Cleophas, the second joint to St. Catharine, the third to Joseph ; the top

joint of *the third finger* to Zaccheus, the second to Stephen, the third to Luke; the top joint of *the little finger* to St. Christopher, the second to Mark, the third joint to Nicodemus.

LEFT HAND.—The top joint of *the thumb* is dedicated to Christ, the second joint to the Virgin; the top joint of *the fore-finger* to St. James, the second to St. John the Evangelist, the third to St. Peter; the first joint of *the second finger* to St. Simeon, the second joint to St. Matthew, the third to St. James the Great; the top joint of *the third finger* to St. Jude, the second joint to St. Bartholomew, the third to St. Andrew, and the top joint of *the little finger* to St. Mathias, the second joint to St. Thomas, the third joint to St. Philip.

THE VIRTUES OF PRECIOUS STONES AND PRECIOUS METALS.

THAT there are many extraordinary powers belonging to precious stones and precious metals has long been believed, and their special virtues well deserve attention.

Under the Rule of the Seven Planets.—Precious stones and metals are ruled by the seven planets according to astrology, and by reference to the powers of these planets, given in the last section but one, the reader will obtain much additional insight into this useful and interesting subject. Here are the planets with the stones and metals in our list which they govern:—

Saturn.—The sapphire, all unpolished black and blue stones, the lodestone.

Jupiter.—The topaz, amethyst, emerald, crystal, sapphire.

Mars.—The bloodstone, lodestone, jasper, adamant, amethyst of various colours.

Moon.—All stones that are white and green, crystal, silver.

Venus.—The beryl, chrysolite, emerald, sapphire, cornelian, green jasper, coral, alabaster, and silver.

Mercury.—The emerald, topaz, and such stones as are of divers colours.

Sun.—The carbuncle, chrysolite, topaz, ruby, diamond, and pure gold.

Extraordinary Virtues.—The particular virtues ascribed to the chief stones and metals are shown in the following list, which is collected from the principal writers on this subject, some of whose works are rare:—

Adamant, the same as the diamond, *which see*.

Agate.—This is good against the bites of serpents; it soothes the mind, drives away contagious air, and puts a stop to thunder and lightning. It also disposes to solitude, promotes eloquence, and secures the favour of princes. It gives victory over their enemies to those who wear it.

Alabaster.—This is a good protection in case of legal proceedings.

Amethyst.—This gem sharpens the wits, turns away evil thoughts, and gives a knowledge of the future in dreams.

Beryl.—This preserves wedded love, and is a good medium for magical vision.

Bloodstone.—This revives the spirits and excites to great deeds.

Carbuncle.—This is amongst the gems ruled by the sun, and is both male and female—the former distinguished by the brightness which appears as if burning within it, whilst the latter throws it out. The virtue of the carbuncle is to drive away poisonous air, repress luxury, and preserve the health of the body. It also reconciles differences among friends.

Chalcedony.—A good specific against phantasy and the illusions of evil spirits. It also quickens the power of the body and renders its possessor fortunate at law. To produce the latter effect it must be perforated and suspended by means of hairs obtained from an ass.

Chrisoletus.—If bound round with gold and carried in the left hand it drives away night hags and preserves from melancholy illusions and witches. Its virtue is greater if a hole be made in it and the hairs of an ass be passed through.

Chrysolite.—A preventive of fever and madness. It also disposes to repentance. If set in gold it is a preservative against nocturnal terrors.

Coral (Red).—It stops bleeding, preserves houses from thunder, and children from evil spirits, goblins, and sorceresses. Coral will be observed to grow pale when those who wear it are ill.

Cornelian (Red).—Assuages heat of the mind and lessens malice.

Crystal.—This prevails against unpleasant dreams, dissolves enchantments, and is a medium for magical visions.

Diamond.—This beautiful gem possesses the most marvellous virtues. It gives victory to him who carries it bound on his left arm whatever the number of his enemies. Panics, pestilences, enchantments—all fly before it; hence it is good for sleep walkers and for the insane. A diamond kept in a house will prevent domestic strife between the master and "missus."

Emerald.—A good preservative against decay. The emerald loses its colour, particularly when it is a love token, as the faith of the giver wavers until it becomes at last perfectly pellucid.

Garnet.—This preserves the health and promotes joy, but in the case of lovers it is a cause of discord.

Gold.—When used as the setting of precious stones gold increases what virtue they have.

Heliotrope.—This has the credit of rendering its possessor invisible if it be rubbed with the juice of the herb of the same name.

Jacinth.—This preserves from plague and from lightning. It strengthens the heart and brings to its possessor wealth, honour, prudence, and wisdom.

Jasper (Green).—This stone strengthens the brain and promotes eloquence.

Lignites.—Hung about a child lignites preserves it from witchcraft. If bound on the forehead it helps in the foretelling of future events.

Lodestone.—"With this stone," says Orpheus, "you can hear the voices of the gods and learn many wonderful things. If you suffer from sickness take it in your hands and shake it well. Then take courage and ask it concerning the future. Everything will be unfolded truthfully before you; and if you hold it nearer to your eyes it will inspire you with a Divine spirit. It is a glorious remedy against wounds."

Malachite.—This is good to preserve the cradle of an infant from spells.

Onyx.—Its properties resemble those of jasper, *which see*.

Opal.—This stone cheers the heart and dispels sadness. It

also preserves from infection. It is, however, an unlucky stone to wear, although it has always been an object of peculiar admiration from the beautiful variety of colours which it displays, and in the Middle Ages it was even thought to possess the united virtues of all the gems with whose distinctive hues it was emblazoned.

Pearls.—These comfort the heart and render the possessor chaste.

Ruby.—This has the same virtues as the carbuncle, *which see.*

Sapphire.—The sapphire is understood to make the melancholy cheerful. It is a good amulet against fear and promotes the flow of the animal spirits.

Sardius.—This gem resembles the cornelian. It prevents unpleasant dreams, makes its possessor wealthy, and sharpens his or her wit.

Sardonyx.—This has the virtue of making men merry and agreeable.

Silver.—Has all the virtues of gold, but in a lesser degree.

Topaz.—It relieves the affections of the mind, and is good against sleep-walking.

Turquoise.—This is a good amulet for preventing accidents to horsemen and to prevent their wearying. It moves itself when any danger threatens its possessor. The turquoise is a talisman against danger, and may be worn set in a ring to preserve the owner from a violent death.

* * * * *

Every Month has its own Stone.—Each month of the year is under the influence of a precious stone, which exerts its own power over the destiny of any person born during the period of its sway. Here is a list of the stones peculiar to each month, with the character belonging to each of them, to which the reader may add the virtues with which they are credited in the preceding list :—

January.—Garnet : Constancy and fidelity.

February.—Amethyst : Sincerity.

March.—Bloodstone : Courage and presence of mind.

April.—Diamond : Innocence.

May.—Emerald : Success in love.

June.—Agate : Health and long life.

July.—Cornelian : Contented mind.

August.—Sardonyx : Conjugal fidelity.

September.—Chrysolite : Antidote against madness.

October.—Opal : Hope ; but it is not a fortunate stone to wear, although lucky enough to keep.

November.—Topaz : Fidelity.

December.—Turquoise : Prosperity.

The characteristics of the stones for each month should be taken note of by lovers and friends in making birthday, engagement, and wedding presents.

THE INFLUENCE OF THE EVIL EYE.

AN allusion to the deadly power of the evil eye is found in Ecclesiastes. Various ancient writers give accounts of people who possessed this power to a wonderful extent. The cases of Medea and of the Gorgons will recur to every one. Pliny speaks especially of the Scythian and Illyrian women. Ovid, Plutarch, Horace, Herodotus, and other classical writers frequently allude to it. St. Mark puts an allusion to the evil eye in the mouth of Christ, and St. Paul refers to it in the Epistle to the Galatians.

The early Fathers of the Church reason much about it, with the result of leaving the matter in great confusion, but none of them question that the powers exist. They usually ascribe to the Deity the source of this great influence, but later writers assign it to the malevolence of Satan.

The more Wicked, the Stronger the Evil Eye.—The more wicked any person is the more power has he to exercise the evil eye.

A person has been known with an evil eye of such power that once while he was looking attentively on a precious stone of fine water, exquisite cutting, and admirable polish, in the hands of a lapidary, the jewel of its own accord split into two parts.

The Eye of Envy.—The evil eye obtains its power from the envious disposition that lies behind it. It emits a malignant and poisonous spirit, which has a disastrous effect on the person on whom the eye is cast. It is of greatest force when the cast of the eye is oblique.

Children Chiefly Suffer.—Those chiefly in danger from the influence of the evil eye are children, but it may be exercised on all persons and things.

Children in unwashed baby linen are easily subject to the influence of the evil eye; so also, says an old writer, "is any fair one who employs two lady's maids to dress her hair." To these must be added "all who lie in bed very late in the morning, especially if they wear night-caps; and all who break their fast on cheese or peas."

Symptoms of its Influence.—The signs of any one being under the influence of the evil eye are loss of colour, heavy and melancholy eyes, either overflowing with tears or unnaturally dry, frequent sighs and lowness of spirits, watchfulness, bad dreams, falling away of flesh.

A Sure Test.—In order to ascertain whether a child is fascinated—under the spell, that is to say, of the evil eye—three oak apples may be dropped into a basin of water under its cradle, the person who drops them observing the strictest silence. If they swim the child is free; if they sink it is affected.* Or a slice of bread may be cut with a knife marked with three crosses, both the bread and the knife being left on the child's pillow for a night; if marks of rust appear in the morning the child is fascinated.

Charms against the Evil Eye.—There are many charms which protect against the evil eye. Amongst the best are sweeping a child's face with the bough of a pine-tree; laying a piece of turf cut from a boy's grave under a boy's pillow; from a girl's under a girl's; hanging up the key of the house over a child's cradle; or hanging round its neck fennel seeds or bread and cheese.

A Youth in Danger.—If a youth sits musing and intently looking into the fire it is often a sign that some one has cast the evil eye on him, or is fascinating him for evil. In case this should be so let any one without speaking take the tongs and turn the centre coal or piece of wood in the grate, and whilst doing so say, "God preserve us from all harm!" This will break the spell and cause the intended evil to revert to the ill-disposed person who was attempting mischief.

The Evil Eye Cast upon Cattle.—The evil eye has a singularly bad effect upon cattle, mischances frequently, and sometimes even deaths, being occasioned by its means.

A good charm for the protection of cattle is a small piece of mountain ash bound into a cow's tail. It is a wise plan to put boughs of mountain ash about the cow-houses, and if some honeysuckle is added it makes the protection even more certain.

TAKING A HAND AT TABLE-TURNING.

THE phenomenon of spiritualism which attracted most attention when the spiritualistic movement first spread from the New to the Old World in 1852, was table-turning. There was a positive mania for table-turning all over Europe in the following year. We have spoken in another section generally of the mysteries of spiritualism, and now give some particulars of this marked and extraordinary feature of it. Our directions will, we believe, enable any one, under suitable conditions, to become his or her own table-turner.

First Steps.—A physician who investigated the phenomena of table-turning when it first attracted public attention drew up a series of instructions for experimenters, and of these we avail ourselves.

First we shall point out the simplest and easiest way of succeeding in which beginners ought to make their first attempts, so as not to wear out their patience. Next we shall point out difficulties which can easily be overcome, and which a skilful experimentalist can always conquer while keeping within the bounds of the prescribed conditions.

The Experiment of the Pendulum.—The most simple experiment, and one which can be made by a single person is that performed with a watch, or any other object such as a ring, a book, a bunch of trinkets, &c., suspended by a metallic chain, or by a thread.

The chain or string, at the end of which the watch is suspended, is held at the other end by the fingers of the experimenter, so as to hang like a plumb-line, or a pendulum,

The watch, made immovable and left to itself, begins to move after one, two, or three minutes at the utmost, and performs all the movements which are ordered by the will, rotatory motions from right to left, or from left to right; it also oscillates in any direction, remains immovable, and delays or quickens its movements; in a word it is entirely submissive to the will.

The experiment can be made by two persons: one holds the watch as directed, and the other puts himself in communication with him by the mere contact of the hands.

The person who holds the watch may be ignorant of the orders transmitted; the watch will punctually obey the will of the other; we make use of the word *will* because it is not necessary that the order should be expressed aloud. In that way the first person seems to act only as a support, and has no knowledge of the direction which the watch will take. It is by this distinction of the parts, by the separation of the *support* from the *directing will*, that every one may be convinced that there is no possibility of his being the dupe of deceit or of his own illusions.

Many may take Part.—The experiment may be made with a greater number of persons—five, fifteen, and even as many as thirty-two individuals we have known take part in it—each holding the other by the hand.

In an experiment which comprises fifteen persons, every one in his turn, without hearing his neighbours, becomes alternately *support* and commander. The orders given to the watch, only known by him who gives them, are soon observed by the whole chain; first by a marked change in the motions of the watch, then by a stoppage, which varies from one-fiftieth to one or two seconds, and lastly by the new direction taken with a constantly increasing rapidity, according to the orders of the directing will.

The experimentalists may sit, stand, lie down, or adopt any position; the only condition of success being that they should hold one another by the hand; it is not necessary that the last link of this human chain should put himself in communication with the first, or that a complete circle be formed.

The weight of the object suspended ought to be sufficient to stretch the chain or string, in order that the fluid accumulated in it should not have to overcome the resistance opposed by the weight of the chain or the torsion of the thread.

Before beginning the experiment, it is a good plan to hold the object for a few seconds in the hand as if to warm it; it has been observed that this single precaution has quickened the manifestation of the phenomenon.

This experiment is the easiest and simplest, and properly performed under the most varied circumstances, and by persons of entirely opposite physical and moral conditions, it will never be known to fail.

Experimenting with a Hat.—After the experiment with the pendulum, beginners ought to practise with a man's hat—a tall hat—because that object, always at hand, offers little resistance, on account of its lightness, and presents, nevertheless, a surface large enough on which to place four or six hands.

The support to be made use of must be of wood, of any kind, such as a dining-table, but without marble or a cover; without marble because that body is not easily penetrated by the fluid; without a cover on account of the inequalities caused by the intertwining of the threads, which are in fact physical obstacles.

On the surface of the table, which should be smooth or polished, the hat may be placed in any position; but it had better be placed in a perpendicular position, resting on the external part of the crown.

The phenomenon may be produced by two persons facing one another; they cover the brim of the hat with their hands, only connected by their little fingers; alternating the position, that is to say, by each placing them so that one *should cover* and the other *be covered*.

There should be no pressure on the hat; a simple contact is required. Moreover, the wishes of the experimenters must not contradict one another; they must either be withheld or tend towards the same motion. This last condition always quickens the emission of the fluid; but as it is not necessary, the experimenters may talk and laugh, provided they do not alter

the position of the hands. All being thus arranged, patience only is required.

After waiting for a time, which varies from a few minutes to three-quarters, or even a whole hour, a strange sensation of heat and tingling is felt in the joints of the elbows, wrists, and fingers, and all along the nerves of the arms and hands. This sensation is always a favourable symptom, and revives the hopes of experimentalists who have waited long.

Some have remarked that this sensation is more felt on one side than on the other. This is not always the case, and some have observed the predominance of heat and tingling as often in the right as in the left; but in the same individual it is almost always on the same side. An experimenter, for example, may always feel the sensation in the left arm and frequently not feel it at all in the right.

Almost immediately after two or three sensations of tingling oscillations are felt; first, hardly perceptible, but they soon become so and attract the attention of the experimenter. This increased application of the mind would instantaneously produce the phenomenon, but the hands of the experimenters, by an organic contraction, independent of the will, press the hat with greater force, and thus oppose a resistance which it cannot overcome. This kind of spasmodic convulsion of the fingers does not take place with persons forewarned. Beginners must think of it, and must not forget that the slightest contact is sufficient.

The hands, arms, and bodies of the experimenters must remain in a complete state of inaction, so that they may the sooner yield to the motions of the hat, as a piece of cork is carried away by the stream. Very soon the arms, which were pressed against the trunk, are loosened from it, and the body itself is obliged to submit to the attraction unless it oppose an obstacle to the power which draws it.

When the hat is not under the influence of the will, the movement produced is always rotatory. It turns with a velocity which varies according to the physical or individual circumstances which act upon the fluid. When the motion is too slow it can always be increased by the power of the will.

The will can also alter the direction of the rotatory motion, or change its character, and make the hat advance without rotations, either backwards or forwards, to the right or to the left.

Experimenting on a Table.—The experiment made with a table is similar to that just described, but on a larger scale.

We must choose in preference to others a wooden table without marble, standing on castors well oiled, or turning easily on its stand, the weight of which being in proportion to its surface, should correspond with the number of persons about to take part in the experiment.

The floor on which the table is to stand should be perfectly even, and without any carpet. The roughness of the joinings, and the intertwining of the threads of the web are obstacles which may prevent the table from either moving or turning. To relieve the tedium of waiting, the experimenters should be of different sexes, in nearly equal proportions, and placed alternately.

Placed in this manner, whether sitting or standing, the experimenters will lay their hands, spread out on the table in an easy position with the palm downwards, and will put them in contact with their neighbour's by means of their little fingers, that of the right hand of each resting on his neighbour's left, so that each has one little finger *covered* and the other *covering*.

As in the experiment of the hat, and in all others in which several people assist, the wills must not be opposed. It would be better in the first experiments to give no particular directions to the table, and to wait till the rotatory motion has been produced. The time required for this is not always the same. Sometimes it takes only a few minutes, and at other times about three-quarters of an hour, or even an hour.

When the table begins to move it must be followed quickly by the experimenters, care being taken not to break the chain, in which case the movement would immediately cease. But the chain should be again formed immediately.

We have said that the hands should be laid on the table with

the palms downwards. But this is not essential, for positive results have been obtained by laying the hands either on the back or on the edges of the thenor and hypothenor.

The point of communication through the party may also be varied. The little finger may be replaced by any other finger, and even by the whole hand, taking care, however, that each shall have a part *covered* and a part *covering*. This condition is as necessary to give out the requisite fluid as an alternate piece of zinc and copper to the voltaic pile.

The experimenters must only communicate with each other by that part of their body which is in direct communication with the table. The phenomenon is never produced if any other communication exist either among themselves or with persons who do not form the chain.

But the table may be touched during its motion, say with the chest or feet, without stopping its rotation or altering its submissiveness to the call.

The table will alter the direction and the character of its movement at the will of the operators. It will not, however, always be easy to make it go forward or backward, to the right or to the left, on account of the resistance offered by stiff castors or some obstructions in the floor.

With the exception of such material obstacles, which are always avoidable, we do not know of any circumstances which could prevent (we must not say delay) the manifestation of the phenomenon.

When the Table Speaks.—In conducting a spiritualistic circle, at which the table is made to speak and answer questions put to it, or rather put to the intelligence controlling it, two or three conditions besides those already named should be observed.

The room should be moderately warm, while the parties who are to sit should—in order to secure harmony—be passive and serious, endeavouring, as far as possible, to lay aside preconceived notions and allow the facts to speak for themselves.

After the experimenters have sat quiet for some time—perhaps for fifteen to thirty minutes—some will feel their hands begin to grow cold, while those of the others will remain

warm, or perhaps grow warmer. It is advisable, then, to place those whose hands are cold opposite those whose hands are warm. At this stage the gas may be lowered in order to intensify the magnetic conditions that have thus been established.

When the experiment arrives at the point of success instead of movements the party may get slight explosive cracks from the table, which gradually increase to distinct raps. But whether raps or movements it will now be time to put questions to the intelligence moving the table.

The first question should be whether *it* will reply to questions put to it by giving *one* rap or movement for "yes," *three* for "no," and *two* for "doubtful." By this mode you can obtain answers to all questions requiring a negative or affirmative reply.

For longer communication you must use the alphabet. Having ascertained the spirit's willingness to do so, you begin at *a*, repeating the letters distinctly, till you arrive at the required letter, which will be indicated by a rap or movement of the table; you then repeat the process, and in this way form words and sentences. This process is both tedious and uncertain, to obviate which some use what is called an indicator; but even this is open to the same objections. But on this subject the reader may turn to what we have said in a preceding section.

FOR THOSE WHO LIVE IN THE COUNTRY.

Take courage !—Magical arts cannot be practised so we upon persons in the open air as in houses.

A Great Virtue in May-dew.—There is great virtue in May-dew, and girls may well trip forth early on May Day with a view to beautifying their faces by bathing them in the precious fluid. According to the well-known rhyme—

“ The fair maid who, the first of May,
Goes to the fields at break of day
And washes in dew from the hawthorn-tree
Will ever after handsome be.”

Suitable Days for Sowing and Planting, &c.—For various country operations some days are much more suitable than others, and they should not be overlooked by all who wish to have good crops and be successful in rural labour.

The last day for sowing onion seed is St. Gregory's Day, the 12th of March.

Anything transplanted on Annunciation Day (the 25th of March) easily takes root, and seed sown on that day prospers.

It is lucky to plant crops on Good Friday, and especially to sow peas.

Any day of the week on which the 3rd of May falls is lucky for taking stock of the sheep or cattle on a farm.

“ The day of St. Thomas, the blessed divine (21st of December),
Is good for brewing, baking, and killing fat swine.”

St. Stephen's Day (26th of December) is a good day on which to bleed horses.

Wood cut on the 31st of December will always wear harder than that cut on any other day of the year.

Wednesday is the best day of the week on which to sow peas; if put into the ground on any other day they are almost certain to be carried off by birds.

Do not go to sleep in a Bean-field.—This is a very unlucky proceeding. Those who go to sleep in a bean-field, especially if their slumbers are prolonged beyond sundown, have awful dreams and often go crazy.

Whips and Sticks may do Harm.—It is not good to crack a whip or swing about a stick aimlessly. Do not do it, for who knows what is in the air?

At the Village Stile.—At certain places the devil exerts a stronger influence than at others, and this is most perceptible in narrow and difficult ways. A village stile is a favourite resort of the adversary, and when, under such circumstances, an unfortunate wight attempts the surmounting, he may find his efforts fruitless, till he has turned some article of clothing inside out.

Un'ucky.—To bring a hoe into a house is "mighty bad luck."

The Witch in the Dairy.—There is no place about a farmhouse in which witches work more mischief than in the dairy. Their baneful powers are there exercised to the discomfort and annoyance of all industrious dairymaids.

To keep them out the best protection undoubtedly is the horseshoe over the door or a sprig of the mountain ash or rowan-tree hung up in full view of all possible visitors. In other sections we have spoken of the virtues of both horseshoes and sprigs of mountain-ash.

Should the witch, however, gain entrance, to expel her from the churn put a red-hot iron into the cream, or throw salt into the fire before you begin to churn. The butter then will come, and everything be just as it ought to be.

An Old Story.—In a book written in 1655 we find the following anecdote: "An old woman came into a house at a time when the maid was churning of butter, and having laboured long and could not make her butter come, the old

woman told the maid what was wont to be done when she was a maid, and also in her mother's young time, that if it happened their butter would not come readily, they used a chorus to be said over it whilst yet it was beating, and it would come straightways, and that was this—

“ ‘ Come, butter, come
Come, butter, come ;
Peter stands at the gate
Waiting for a buttered cake,
Come, butter, come.’ ”

This,” said the old woman, “ being said three times, will make your butter come, for it was taught my mother by a learned Churchman in Queen Mary's days, when as Churchmen had more cunning, and could teach people many a trick that our ministers nowadays know not.”

In Leap Year—

“ Leap Year
Never was a good sheep year.”

PROTECTED BY TALISMANS AND AMULETS.

Talismans.—Talismans generally consist, or at any rate ought to consist, of an astrological character engraved upon a sympathetic stone or on the metal corresponding to the constellation or the star represented; they are fashioned at the auspicious hour marked by the ascending of the star or planet whose influence is conjoined with them, and they act by the power of the astral spirit to whom they are thus dedicated. On this point, however, there is a little difference of opinion.

There is great virtue in them when they are made by skilled persons; and they are powerful even when this is not quite the case, owing, no doubt, to the influence of the imagination.

The chief virtue of the talisman is in averting disease and the influence of evil spirits.

Amulets.—Amulets have nearly the same virtues as talismans, but they are of less potent effect, as they must always be worn on the person to do any service. There is no end to the variety of form and material in which they appear, or to the characters, words, texts, or other devices engraved or written upon them.

Any material, as we have said, will do for an amulet, but for the more universal amulets precious stones are naturally preferred, as they serve for elegance in dress, and there are few diseases capable of resisting their virtues, provided only they are formed in the propitious hour of their planets' ascendancy.

Verses from the Bible, and especially from the Gospel of St. John, are of great power as amulets.

A Useful Amulet.—A famous charm is the magical word

Abracadabra, said to be the name of a deity once worshipped in Syria, and to have been received as a magical symbol by the Jews.

A paper or parchment on which this word is inscribed is to be hung about the neck, and will be found an antidote against fever and other diseases. The form in which the word should be written is as follows :—

```

A B R A C A D A B R A
  A B R A C A D A B R
    A B R A C A D A B
      A B R A C A D A
        A B R A C A D
          A B R A C A
            A B R A C
              A B R A
                A B R
                  A B
                    A

```

It will be observed that the word Abracadabra can be read not only on the uppermost horizontal line, but on any of the lines below it with a continuation slanting upwards on the right-hand side of the triangle. So can it also on the right-hand line or any other parallel to it, the continuation in the latter case being on the uppermost line towards the right hand.

Be sure the charm is used the right way. Shortly before A.D. 1588 a quack doctor, who charged £15 for his prescription, made a patient suffering from ague much worse by inducing him to eat this charm instead of wear it round his neck!

Magic Squares.—A magic square consists of a number of integers arranged in the form of a square, so that the sum of the numbers in every row, in every column, and in each diagonal is the same. These squares are possessed of magical properties, and written on parchment or engraved on metal are a protection against many disasters.

The following magic square is one of the most potent charms in existence. Those who wear it have full command over demons, fairies, and enchanters.

8	1490	1493	1
1492	2	7	1491
3	1495	1488	6
1489	5	4	1494

Another magic square which often in the Middle Ages was prescribed as a charm against the plague, and in the present day has been of great service in cases of illness, is the following:—

1	15	14	4
12	6	7	9
8	10	11	5
13	3	2	16

MANY LITTLE CREATURES INFLUENCE OUR FORTUNES.

About Butterflies.—Not to catch and kill the first butterfly seen in spring is unlucky—and the ill-luck will last until spring comes round again.

A young lady tells us that when recently residing in Devonshire she came upon an instance of this belief. "The other Sunday," she says, "as we were walking to church we met a man running at full speed, with his hat in one hand and a stick in the other.

"As he passed us he exclaimed, 'I sha'n't hat 'en now I b'lieve.'

"He did not give us time to ask what he was so eagerly pursuing; but we presently overtook an old man, whom we knew to be his father, and who, being very infirm, at upwards of seventy years of age, generally hobbled about by the aid of two sticks.

"Addressing me, he observed, 'My zin a took away wan a my sticks, miss; wan't be ebble to kill'n now, though, I b'lieve.'

" 'Kill what?' said I.

" 'Why, 'tis a butterfly, miss; the furst hee'th zeed for the year; and they zay a body will have cruel bad luck if a ditn'en kill a furst a zeeth.' "

An Unlucky Sign.—To see three butterflies together is unlucky.

"Let the Spider Run Alive."—It is not lucky to injure a spider.

"If you wish to live and thrive,
Let the spider run alive."

The favour with which the spider is regarded perhaps arises from the influence of an old legend which tells how, when our Saviour lay in the manger at Bethlehem, a spider came and span a web over Him as a protection against surrounding dangers.

The bustling housekeeper should take note that if she kills a spider she may calculate on breaking a piece of crockery or glass before the day comes to an end.

If the little red spider known as the "money spider" is found on any one's clothes, it is a sign that he or she will shortly have money. This is given a profitable turn to by Thomas Fuller. "When a spider," he says, "is found on our clothes we used to say some money is coming towards us. The moral is this: Such who imitate the industry of that contemptible little creature by God's blessing weave themselves into wealth and procure themselves a plentiful estate."

Crickets Bring Good Fortune.—The cheerful cricket is always lucky in a house, and should be most carefully preserved. Their presence is a sure omen of prosperity, and to kill one, even accidentally, is one of the worst things that could happen.

If crickets forsake a house which they have long inhabited, some evil to the family may be expected, generally the death of one of its members. For the cricket to return means good fortune come again.

Making a Snail of Use.—If black snails are seized by the horns and tossed over the *left* shoulder, the process will insure *good luck* to the person who does so.

What comes of Killing a Wasp.—The first wasp seen in the season, like the first butterfly, as we have just mentioned, should always be killed. By so doing you secure to yourself good luck and freedom from enemies throughout the year.

Predictions of the Death Watch.—The clicking of the insect known as the death-watch is an omen of the decease of some one in the house in which it is heard.

BOTH MYSTERY AND DANGER IN MESMERISM.

THIS subject is not to be lightly dealt with, and not at all to be experimented in except by those prepared to treat it in a serious, inquiring, and scientific spirit. By the amateur it is best left alone, and we mention it here chiefly by way of warning to any who may be tempted to put themselves under its influence.

By means of mesmerism or hypnotism—you may call it which you please—the mind and body of an individual are influenced by a mysterious power proceeding from another person, and “most thinking people,” it has been well said, “will hesitate before they run the risk of submitting themselves to an influence which may end in the surrender of their will to another, the annihilation of their very identity.”

How to Produce the Mesmeric State.—The method of mesmerising which is on the whole most effective was described several years ago by a well-informed writer in the *Popular Science Monthly*.

“With one hand,” he says, “a bright object, such as a faceted piece of glass, is held eight to twelve inches from the subject, so that there is considerable convergence of the eyes, and rather above the level of the eyes, so that he is obliged to look upward. The subject is told to look steadily at the piece of glass, and to keep his whole attention fixed upon it.

“This position is kept up for five or ten minutes; during this time the pupils will probably dilate considerably, often assuming a slight rhythmic contraction and dilatation; when this is the case the free hand is moved slowly from the object

towards the eyes. If the subject is sensitive, the eyes will usually close with a vibratory motion. In some cases the subject is then unable to open them, and the usual mesmeric phenomena can be obtained.

"If, when the operator brings his hand near the eyes of the subject, the subject instead of closing them follows the movements of the fingers, the whole proceeding is repeated, but the subject is told to close his eyes when the fingers are brought near them, but to keep them fixed in the same direction as before, and to continue to think of the object and that only. The operator then for some minutes makes 'passes,' bringing his warm hands over and close to the face of the subject in one direction. When the subject is inclined to pass into the cataleptic state, an indication of his condition may be obtained by gently raising his arm; if he is beginning to be mesmerised, the arm remains in the position in which it is placed. If the arm falls, the mesmeric state may not infrequently be hastened on by telling the subject to keep his arm extended while he is still gazing at the object, or while the passes are being made. And that is the whole of the process.

"The man thus mesmerised sinks from manhood to a highly complicated piece of machinery. He is a machine which for a time is conscious, and in which ideas can be excited by appropriate stimulation; any one acquainted with the machinery can set it in action."

When in the Hypnotic State.—When in his sleep-like condition the subject may be made to make movements as directed by the operator, and to act in accordance with ideas suggested to him. "Thus he may eat a raw onion with gusto, apparently under the impression that it is an apple; he may make wry faces on drinking a glass of water when told that what he is taking is castor oil; he may ride on a chair or stool as in a horse race; he may fight with imaginary enemies or show tokens of affection to imaginary friends; in short, all kinds of actions, even of a ridiculous and degrading nature, may be done by the subject at the command of the operator."

The Relation Between the Operator and the Subject.—There exists a peculiar relation between the operator

and his subject. The latter hears his hypnotiser speak and him only, taking no notice of others; he can recognise him by *the touch only*, as well as by all the other senses, and obeys movements thus indicated by him. For instance, if the operator (unseen) raises the subject's arm, the latter keeps it raised; but if another person does the same it falls again. The operator can, however, at pleasure place the subject *en rapport* with another person.

Can People be Influenced Against their Will?—

This most important question is raised by a writer in the *Quarterly Review*, who says: "There is no doubt that at all times complete acquiescence on the part of the subject renders the operation proportionately easy, and that most people cannot be influenced for the first time if they resolutely set themselves against it; but after repeated hypnotisation the power of resistance becomes less and less, until in some cases it becomes absolutely *nil*."

"It is possible also to influence certain subjects for the first time against their will, and in spite of every resistance. We have ourselves seen it done upon a personal friend, a gentleman of ordinary intelligence and by no means a neuropath. He was fixed on a sudden by the operator's gaze at a distance of twenty or thirty feet, and though resisting with all his might and assisted to resist by the encouragement of those about him, after a very painful struggle, lasting fully ten minutes, he succumbed to the influence, rushed to the operator's feet, and there fell into the usual state of unconscious obedience. It was a scene not easily forgotten."

How to Bring One Out of the Hypnotic State.—

To bring the person in the hypnotic state out of it again, it is only necessary to blow lightly on the face and say "Wake up!" If left to themselves subjects eventually return to the normal state sooner or later.

THE NEW MOON AND SHOOTING STARS.

The New Moon.—To see the new moon for the first time after her change, either on the right hand or directly before one, betokens the utmost good fortune during the month. But to have her on one's left, or behind one, so that a turning back of the head reveals her, imports very bad consequences.

To see the first of the new moon through a window or glass of any sort—except with people who are in the habit of wearing spectacles—is unlucky.

If, when you look at the new moon for the first time, you think of one particular thing which you greatly desire to have, or to have accomplished, your wishes on that same point will be realised before the close of the year.

On seeing the new moon be sure also to put your hand in your pocket and turn your money. This is a wise precaution, so as not to be without money, at least till the new moon comes again.

A new moon on Saturday is unlucky; so is a full moon on Sunday.

If you are of the fair sex, whenever you see the new moon drop a curtesy to it. To omit doing so is very unlucky.

Hair and nails should always be cut in the waning of the moon.

Shooting Stars.—A shooting-star is either the track of an angel flying to receive a departed spirit or of a righteous soul going up to heaven. In the latter case, if you utter a wish at the moment when the star shoots by it will go straight up with the rejoicing spirit to the throne of God.

FAIRY FOLK.

AMONG the various supernatural beings who people the unseen world the fairies occupy a prominent place, and are specially worthy of notice. The characters of different classes of spirits have become so mingled and confounded together in the lapse of time that it is difficult to define individual species with correctness and precision; but there is one characteristic which appears to distinguish the fairy from every other being of a similar order.

Most spirits can contract and diminish their bulk at will, but the fairy alone is essentially small in size. The majority of other spirits also, such as dwarfs, brownies, and the like, are deformed creatures, whereas the fairy is a beautiful miniature of the human being, perfect in face and form. These points of distinction, with a dress of pure green, are the principal ones, which mark the personal individuality of the fairies as a supernatural race.

The Land of Faerie is situated somewhere underground, and there the royal fairies hold their court. In their palaces all is beauty and splendour. Their pageants and processions are far more magnificent than any that Eastern sovereigns could get up or poets devise. They ride upon milk-white steeds. Their dresses, of brilliant green, are rich beyond conception; and when they mingle in the dance, or move in procession among the shady groves, or over the verdant lawns of earth, they are entertained with delicious music, such as mortal lips or hands never could emit or produce.

The presence of grass growing undisturbed by man is the spell which preserves the plain and the hillside as the domain

of the fairies and other invisible people. Once it is ploughed up the spell is gone and they change their abode. "Where the scythe cuts, and the sock rives," says an old Scottish proverb, "hae done wi' fairies and bee bykes!" (*nests of wild bees*). It is just as in the struggle between the Red Indians and the white man—the true children of Nature go to the wall.

What are known as fairy rings are formed by the feet of the fairies as they dance in the great hall of nature, whose dome is the midnight sky. The grass, out of sympathy with their merriment, grows greener and more luxuriant under their tread.

To plough up these fairy rings is not lucky. There is a Scottish rhyme which says—

"He wha tills the fairies' green,
Nae luck again shall hae;
And he who spills the fairies' ring,
Betide him want and wae;
For weirdless days and weary nights
Are his, till his deein' day."

There is another Scottish rhyme much to the same purpose and containing a promise to any kind soul who will keep the ring trim and neat—

"He wha goes by the fairies' ring,
Nae dule nor pine shall see;
And he wha cleans the fairies' ring,
An easy death shall dee."

The neighbourhood of fairy rings is lucky ground. If a house is built on ground where they are, "whoever shall inhabit therein shall prosper considerably."

THE WONDERS OF THE DIVINING-ROD.

THE divining-rod which, when held in the hand, dips to indicate a hidden spring of water, or vein of ore, or a buried treasure, can boast of respectable antiquity. Divination by the rod or wand is mentioned in the prophecy of Ezekiel.

In many parts of England it is still in use, and has gained great credit with not a few people for the wonderful accuracy of its knowledge of what lies under the ground.

The following rules for its use, drawn up by an expert, will then not only be read with interest, but may prove of service in practical life.

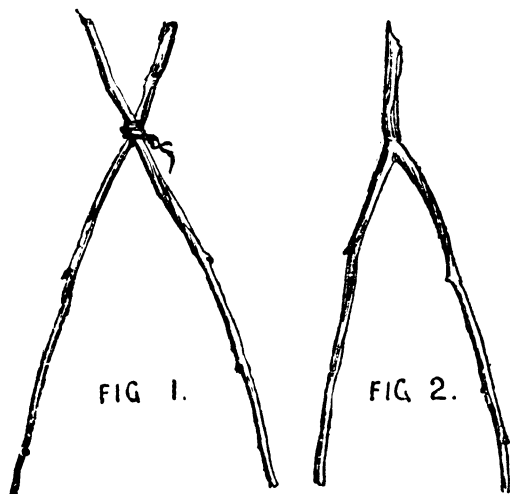
Choosing the Rods.—First of all about choosing the rods. Hazel and willow rods will answer with all persons in a good state of health, if they are used with moderation, and at some distance of time, and after meals when the operator is in good spirits.

Hazel, willow, and elm are all attracted by springs of water. Some persons have the virtue intermittently; the rod in their hands will attract one half-hour and repel the next.

The rods are attracted also by all metals, coal, amber, and limestone, but with different degrees of strength.

The best rods are certainly those from the hazel or nut-tree, as they are pliant and tough and may be cut in the winter months. A shoot that terminates equally forked is to be preferred, about two feet and a half long; but as such a forked rod is rarely to be met with, two single ones of a similar length and size may be tied together with thread, and will answer well enough. The annexed figures will show what we

mean. Fig. 1 represents the two rods tied together, Fig. 2 a rod that grows forked.

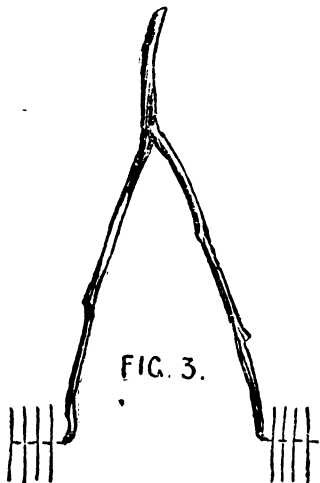


How to Hold the Rod.—The most convenient and handy method of holding the rod is with the palms of the hands turned upwards, and with the two ends of the rod coming outwards. The palms should be held as nearly as possible horizontally: the part of the rod in the hand ought to be straight and neither bent backward nor forward.

The upper part of the arm should be kept pretty close to the sides and the elbows resting on them; the lower part of the arm making nearly a right angle with the upper, though a little more acute. The rod ought to be so held that in its working the sides may move clear of the little fingers. The position of the rod when properly held is much like Fig. 3, in which the space between the four downward lines shows the part that is supposed to be held in the hands.

The best way to carry the rod is with the end at an angle of about eighty degrees from the horizon, as by this method of carrying it the repulsion is more plainly perceived

than if it is held perpendicularly. But after all the directions that can be given, the adroit use of it can only be obtained by practice and attention.



It is necessary that the grasp should be steady, for if it is not, the activity of the rod will be greatly impaired and perhaps altogether prevented.

The Attracting Body.—As soon as the operator's foremost foot comes near the attracting body—knowing ones say its semi-diameter—the end of the rod is repelled towards the face. Then he must open his hands a little, replace the rod, approach nearer, and the repulsion will be continued until the foot is on or over the attracting body.

When this is the case the rod will first be repelled a little, viz., two or three inches, and then be attracted to the metallic or other body; that is to say, its end will be drawn towards it.

When it has been drawn down, it must not be thrown back without opening the hands, a first grasp being necessary to every attraction, but then the least opening of the hands is sufficient.

As long as the operator stands over the attracting body the rod will continue to be attracted, but as soon as the forefoot is beyond it, then the rod will be drawn backward to the face.

Metals have different degrees of attraction ; gold is strongest, next copper, then iron, silver, tin, lead, coals, springs of water, and limestone.

In using the rod one should advance north or south with a slow pace, just one foot before the other.

WHAT ABOUT WITCHES?

*"Witches can blight our corn by magic spell,
And with enchantments dry the springing well."*—OVID.

The Powers of Witches.—An old writer, speaking of the powers of witches, says:—

"1. Some work their bewitchings only by way of invocation or imprecation. They wish it, or will it; and so it falls out.

"2. Some, by way of emissary, sending out their imps, or familiars, to crosse the way, justle, affront, flash in the face, barke, howle, bite, scratch, or otherwise infest.

"3. Some by inspecting, or looking on, or to glare, or to peep at with an envious and evil eye.

"4. Some by a hollow muttering or mumbling.

"5. Some by breathing and blowing on.

"6. Some by cursing and banning.

"7. Some by blessing and praising.

"8. Some revengefully, by occasion of ill turnes.

"9. Some ingratelully, and by reason of good turnes.

"10. Some by leaving something of theirs in your house.

"11. Some by getting something of yours into their house.

"12. Some have a more speciall way of working by severall elements—earth, water, ayre, or fire. But who can tell all the manner of wayes of a witch's working; that works not only darkly and closely, but variously and versatilly, as God will permit, the devil can suggest, or the malicious hag devise to put in practice?"

The Witch's Attendants.—The toad and the black cat are the most usual attendants of the witch, or rather the form her imps most commonly assume.

How to See Witches.—Grass is useful for enabling us to see witches when by their arts they make themselves invisible. Whoever wants to do so, let him place himself in a cross-way on May-night or on St. John's eve, cut a piece of turf and lay it on his head. Under these conditions, the witches can do him no harm; they will be visible to him but he will be unseen by them. If he sees no witches, then there are no witches.

For seeing witches rye is also of service. The only thing necessary is to gather rye from three fields and carry it in the pocket.

Safeguard against Witches.—A horseshoe hung up behind the door is a means of securing good luck to the household and protecting it from witchcraft and from the influence of the evil eye. "I have seen this charm," says an observing writer, "in large beershops in London, and I was present in the parlour of one of these beershops when an animated discussion arose as to whether it was most effective to have the shoe nailed behind the door or upon the first step. Each position had its advocates, and instances of extraordinary luck were recounted as having attended each position."

Mrs. Coutts, who afterwards became the Duchess of St. Albans, was a great believer in the power of the horseshoe. The steps at Holly Lodge were composed of beautiful blocks of white marble which a statuary might envy, and on the highest step were two rusty old broken horseshoes fastened, which Mrs. Coutts and her husband had found in the road. These pieces of rusty iron they had nailed on the threshold of their home to avert evil and bring good luck.

The luckiest horseshoes and those which give the most powerful protection are those which are found, not bought ones.

Nelson, we may mention, had a horseshoe nailed to the mast of the *Victory*.

The Mountain Ash.—We have mentioned elsewhere what an excellent protection the rowan-tree or mountain ash is against witchcraft.

The Pimpernell.—The pimpernell is a powerful charm

against witchcraft. When gathered to be used as a safeguard against the powers of darkness, the following lines, according to a MS. on "Magic," preserved in the Chetham Library at Manchester, must be said:—

"Herbe Pimpernell, I have thee found,
 Growing upon Christ Jesus' ground:
 The same gift the Lord Jesus gave unto thee,
 When He shed His blood on the tree.
 Arise, Pimpernell, and go with me,
 And God blesse me,
 And all that shall wear thee. Amen."

The Sign of the Cross.—This holy sign keeps witches and all evil spirits at a distance. To them it is a hated symbol near which they will not voluntarily approach. If anything seems in danger through their wicked wiles, make the sign of the cross over it and it is safe.

Church Bells.—Church bells are very useful for dispersing by their sacred peals the tempests raised by the power of witches.

Witches in Pursuit.—"Neither witches nor any evil spirits," says Robert Burns, "have power to follow a poor wight any further than the middle of the next running stream." We all know the use the poet makes of this fact in his famous poem of "Tam o' Shanter"—

"Now, do thy speedy utmost, Meg,
 And win the keystone o' the brig;
 There at them thou thy tail may toss,
 A running stream they darena cross."

Witches Change their Shape.—Witches have the power of changing their shape and resuming it again at will. In illustration of this we may quote the following incident that occurred in the neighbourhood of a village in Cornwall. A large hare, which haunted the district, had on numberless occasions baffled the hounds, or carried off, unhurt, incredible quantities of shot. One luckless day it crossed the path of a party of determined sportsmen, who followed it for many weary miles, and fired several rounds, with the usual want of

success. Before relinquishing the chase, one of them, who considered the animal as something beyond an ordinary hare, suggested the trial of silver bullets, and, accordingly, silver coins were beaten into slugs for this purpose. The hare was again seen, fired at, and this time wounded, though not so effectually as to prevent its running round the brow of the hill, and disappearing among the rocks. In searching for the hare, they discovered instead old Molly, crouched under a shelving rock, panting and flushed by the long chase. From that day forward she had a limp in her gait.

Flying through the Air not Illegal.—Lord Mansfield had an old woman brought before him as a witch, and among other things she was charged with riding through the air. The great judge dismissed the case, observing, “My opinion is that this good woman should be suffered to return home, and whether she do so by walking on the ground or riding through the air must be left to her own judgment; for there is nothing contrary to the laws of England in either.”

THINGS SEEN BY SECOND-SIGHT.

SECOND-SIGHT is not something to be acquired, and no rules can be given for it. It is a power which is born with the possessor.

It is a singular faculty "of seeing an otherwise invisible object, and without any previous means used by the person that beholds it for that end." Some people disbelieve it, but according to Sir Walter Scott, "if force of evidence could authorise us to believe facts inconsistent with the general laws of nature, enough might be produced in favour of the existence of the second-sight."

A great haunt of the second-sighted was long the highlands and islands of Scotland, and it was there they were made the subject of very careful inquiry by the famous Dr. Samuel Johnson.

The definition Johnson gives of second-sight is worth quoting. "Second-sight," he says, "is an impression made either upon the eye or by the eye upon the mind, by which things distant or future are perceived, and seen as if they were present. A man on a journey, far from home, falls from his horse; another, who is perhaps at work about the house, sees him bleeding on the ground, commonly with a landscape of the place where the accident befalls him. Another seer, driving home his cattle, or wandering in idleness, or musing in the sunshine, is suddenly surprised by the appearance of a bridal ceremony, or a funeral procession, and counts the mourners or attendants, of whom, if he knows them, he relates the names; if he knows them not he can describe their dresses. Things distant are seen at the instant when they happen."

Of things future the rules of interpretation are numerous. If a vision occur by day, for example, the accomplishment of what it predicts will be speedy ; if by night, less so. An exact proportion, indeed, is maintained in this respect—the morning vision being sooner fulfilled than that of noon ; the latter more quickly than that of the afternoon, and so on.

If the seer beholds a figure in a shroud, it is a sure sign of death to the party represented by the figure ; and according to the extent to which the shroud covers the body, the end will be quicker or slower.

If a woman be seen at a man's left hand, it is a presage that she will be his wife, and this will be the case even though both should then be married.

If more than one woman be seen standing at a man's left hand they will be married to him in rotation, as they stand nearer or farther from his arm.

A seer often announces that such and such a guest will arrive at a certain hour ; and though a hundred miles away when that is told, the guest will appear at the stated time.

If a seer observes a vision of trees and crops in some spot or other, though perfectly barren and bare at the moment, wood and grain will be seen there in due time. A visionary house is beheld by the gifted eye, in a place where stone and lime were never laid or expected to be laid. Yet there will the real house forthwith be seen.

To see a seat as if vacant when one is sitting in it, is a presage of the party's death.

These rules of vaticination are unvarying. No ordinary person sees the vision while it is present to the seer, but the same vision often appears to two or more of the gifted, either while they are together or apart.

There are many instances of second-sight recorded in history. According to a well-known anecdote, "St. Ambrose fell into a comatose state while celebrating the Mass at Milan, and on his recovery declared that he had been present at St. Martin's funeral at Tours, where, indeed, reports from Tours afterwards declared that he had been seen."

In modern times the gift of second-sight was possessed in a

remarkable degree by Emanuel Swedenborg, the founder of the New Church. The following is a well-authenticated instance. Once while taking supper at Gottenburg, at the house of William Castel, on the 10th of July, 1759, Swedenborg became excited. "He said," we quote from a letter written by the celebrated philosopher Kant, "that a dangerous fire had broken out in Stockholm, at the Suderhalm (Stockholm is about three hundred miles from Gottenburg), and that it was spreading very fast.

"He was restless and went out often; he said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished the third door from my house.'"

As may readily be supposed, this created a great deal of talk in Gottenburg. Three days afterwards the news of the fire arrived in that city by royal courier, and Swedenborg's statement was confirmed in every particular.

A Scottish seer is said to have foretold the unhappy career of Charles; and another predicted the violent end of Villiers, Duke of Buckingham.

BEES KNOW MORE THAN PEOPLE THINK.

ALL who have watched bees are aware that they are knowing little creatures, with whims and caprices, and a close connection with the fortunes of the human race.

Bees detest Quarrelsome People.—They are lovers of peace, and will not thrive with a quarrelsome family. If the wife nags at the husband or the husband bullies the wife, it is a wonder if the bees do not leave them—they often do.

Especially is it offensive to the bees if they themselves are the subject of quarrel. A clergyman in the South of England, speaking about this, tells the following anecdote:—

“I was congratulating a parishioner,” he says, “on her bees looking so well, and at the same time expressing my surprise that her next door neighbour’s hive, which had formerly been prosperous, now seemed quite deserted.

“‘Ah,’ she answered, ‘them bees couldn’t du.’

“‘How was that?’ I asked.”

“‘Why,’ she said, ‘there was words about them, and bees’ll niver du if there’s words about them.’”

Bees must be told of a Death in the Family.—When there is a death in the family where bees are kept, the bees should be informed of the event, otherwise they will leave their hives and never return. Some people put wine and honey at the same time before the hives, but this is understood not to be absolutely necessary. The rule is to tap quietly three times on all the hives in succession and say, “Little brownie, little brownie, your master (or naming the person) is dead.” Then the bees begin to *hum* by way of showing their consent to remain.

On the day of the funeral the bees should be put in mourning by placing a scarf of black crape on each hive.

A correspondent of *Notes and Queries* mentions that a lady friend, calling upon some poor people who lived at Hyde Green, near Ingatestone, in Essex, inquired after the bees. The old lady of the house replied—

“They have all gone away since the death of poor Dick, for we forgot to knock at the hives and tell them he was dead.”

Another correspondent of the same periodical mentions being at a neighbour's house when the conversation turned upon the death of a mutual acquaintance a short time before. A venerable old lady present asked with great earnestness of manner, whether the bees of the deceased—and he had been a great bee-keeper—had been informed of his death. No one appeared to be able to answer the old lady's question satisfactorily, at which she was much concerned and said—

“Well, if the bees are not told of his death they will leave their hives and never return. Some people give them a piece of funeral cake. I don't think that is absolutely necessary, but they must be told of the death.”

Quite recently a couple of old bee-keepers, Sam Goodheave and Phil Hackles, characteristic representatives of the old school, discussed the topic, happily unconscious of a “chiel” standing by “taking notes.” We subjoin the conversation verbatim:—

“Our Joe tells me that poor old Tom Hedgestakes' heeves be all dead arter all,” said Sam, “and he fed 'um too, all the time he could still git about.”

“What else could 'ees widder expect?” replied Phil. “She ne'er woke 'em up when 't old man died, and ne'er put one of 'em in mourning.”

“Well, I told her how 't would be,” Sam rejoined; “and now she sees plain enough how my words be come true. But there be a many people that'll ne'er be told nothing, and so she must put up with consequences.”

“Bees be curis things now,” observes Sam, musingly, after lighting a fresh pipe; “and I well mind how, when Uncle Jim died—that was in the 'ear '60—his heeves all perished the

follerin' winter, as there was not a scrap o' black put on any on 'em. Now, when my feyther died, and that's nigh on thirty 'ear ago, I took care to wake the bees up and put all the heeves in mournin'. I cut up his old black weskit on purpose, and not one on 'em perished; and they was the forriddest too to swarm of anybody's round about that spring. What a whoppin' lot o' honey I had that 'ear surely! I sold £6 worth 'sides what we ate inside, and brewed a big barrel o' mayde in t' bargain."

Buying and Stealing.—When bees are purchased the swarm should be paid for in *gold*; silver coin is unlucky for the purpose. For this reason the buyer should take care to have at least half a sovereign handy in his pocket. Stolen hives will never thrive, but pine away and die.

Christmas Fare for Bees.—It promotes good feeling to put a little sugar at the hive's entrance on Christmas Eve. At the stroke of midnight the bees will be found coming out to eat it.

An Unlucky Sign.—Should a swarm of bees settle on one's premises without the owner coming to lay claim to them, it is unlucky.^b It is also a bad sign if a swarm of bees alight on a dead tree, or the dead branch of a living tree; it indicates, in fact, that there will probably be a death in the family of the owner during the year.

Another Unlucky Sign.—The entrance of a wild or *bumble* bee into a house is a certain sign of death.

FOR ALL WHO GO TO SEA.

Important Notes for Fishermen.—When putting out to sea for fishing it is not lucky to communicate one's intention to one's neighbour. This is a prudent piece of policy which might with advantage be imitated in other walks of life.

When fishermen are on the way to their boats, should they meet a pig they should turn back. A pig under such circumstances is an unlucky sign, indicating possibly a storm and at the very least a poor catch.

Fishermen should not sing at their line or nets, or when they are dredging up a landing-place for boats; it brings misfortune.

Dogs should not be taken on a fishing expedition. If they are kept in the boats or even allowed to go near the tackle they spoil the catch.

To secure good luck in fishing it is a wise course to burn the eeth of large fish.

In returning from fishing never tell whether you have caught many or few fish—it is very unlucky. A stranger also should on no account be allowed to see the number captured.

Wanted, a Good Breeze.—In a dead calm whistling is the best of all methods by which to induce the wind to come. To whistle at sea, however, when there is no necessity for it is highly objectionable; the breeze then blowing may become much stronger than is either agreeable or safe.

Another way of raising the wind in a calm is to scratch with a nail on the foremast. The irritation of the wood is sure to produce the desired effect.

When the Wind is from a Wrong Quarter.—When

a contrary wind blows throw an old broom before the first ship you meet. The wind will then change; you will get a favourable breeze, and the other vessel quite the contrary.

Beware what you do.—When on the ocean one should beware of seals. Witches have often been known to change themselves into seals and follow mariners and fishermen.

To throw a cat overboard or drown one at sea is very unlucky; it is a sure way indeed to raise a deadly storm.

When at sea it is a bad omen to lose a water bucket or let a mop slip overboard.

Be very careful not to overturn a salt-cellar at sea. An overturned salt-cellar means a ship gone to the bottom.

Children on Board Ship.—Children bring good fortune to a ship, the same blessing apparently following them on the water which accompanies them on land.

Don't make light of Witches.—Witches should not be lightly spoken of on board, for they are powerful on the water, especially within a short distance of the shore. Many have been their dark deeds in bringing about the destruction of those that go down to the sea in ships.

One of the ships of the Spanish Armada, it will be remembered, was destroyed by the power of a noted witch. It had been driven northward and was passing the coast of Ayrshire, when the sorceress took her station on Portincross and began to spin. As the threads lengthened a storm arose, and the ill-fated vessel went down.

Sure to be Drowned.—The old clothes of a fisherman should never be mended with needle and thread on Sunday; if this is done the owner is sure to be drowned.

An Imprudent Action.—It is imprudent to stand on the shore and beckon to ships at sea, or to count them. There is a strong possibility then of their being lost.

MYSTERIES OF THE LAST HOUR.

DEATH is sure, but as the when and the manner of it are uncertain, the following notes will prove useful to all who desire to know something regarding their own passage and that of their friends through the dark portal which leads to another existence. It should be pointed out, however, that as there is error and uncertainty mixed up with everything, implicit faith must not be placed on any one omen without its receiving startling and unmistakable corroboration. Otherwise we might often make ourselves quite unnecessarily miserable.

You may Expect some one to Die.—The whining of a favourite dog is a sign of approaching calamity to the family to which it belongs.

For a bird to fly into a room, and out again by an open window, surely indicates the decease of some inmate of the house.

A collection of tallow rising up against the wick of a candle is known as a winding-sheet. When it is seen, there will soon be a death in the family.

To have a long succession of black cards dealt to a person while at play is prophetic of death to himself or some member of the family.

If the clock strikes while the text is being given out in church on a Sunday, a death may be expected in the parish.

A death in the parish during Christmastide is a token of many deaths in the year.

The accidental breaking of the wedding-ring forebodes death.

A farmer's widow in Essex, on being visited after her husband's death, exclaimed, "Ah! I thought I should soon lose him, for I broke my ring the other day; and my sister, too, lost her husband after breaking her ring—it is a sure sign."

When any one is ill, and a sudden knock is heard for which there is apparently no possible cause, then we may expect the speedy end of life to the sufferer.

In a farmhouse the wife and mother lay on her death-bed, and her husband and eldest son watched by her couch. In the stillness of midnight a loud knock was heard. Thinking it was a neighbour bent on friendly inquiries or offers of help, the young man went and opened the door, but there was no one to be seen. He returned to his mother's bedside. She inquired who had knocked. He and his father tried to put her off with an evasive answer, but she reproved them, and said: "That was a summons for me. I'll be gone before morning." And so it proved. In the dark, chill hour before the dawn the faithful and affectionate wife and mother passed into the spirit world.

Will Life be Long or Short?—To find out whether any one will live long throw a lock of his or her hair on the fire. If it burns brightly it is a sure sign that he or she will reach a good old age. The brighter the flame the longer the life.

A Procession of those about to Die.—If a person have the hardihood to place himself within the porch of the church, or in a position which commands the church door, on the ghostly eve of St. Mark—St. Mark's Day being the 25th of April—he will see the souls of those whose bodies are to be buried at that church the following year approach the building in the dead waste and middle of the night.

The doors are flung open by some invisible hand just at twelve o'clock, and the spirits enter in the rotation their mortal bodies are to die in.

This hour is an epitome of the year. Those who are to die soon enter first, and those who will almost survive the year do not approach till nearly one o'clock, at which time the doors are carefully closed and secured as they were in the day.

Death is often Predicted.—Many instances have been recorded, and some may be within the reader's own experience, in which people have been forewarned with startling accuracy of the time and even the manner of their death.

Of these we shall only quote here the following two—one an old story but a dramatic one, the other a modern instance:—

A soothsayer told *Æschylus*, the Grecian dramatist, that he would be killed by the fall of a house. The frightened poet retired from the city into the fields, but no sooner had he got there than an eagle that was carrying off a tortoise for dinner, in passing over our poet's bald head was attracted by its appearance as the sun shone thereon, and the learned have imagined that the bird mistook it for a fine large new-laid egg. Taking a fancy thereto, and thinking perhaps that it would make a nice luncheon previous to banqueting upon the tortoise, in order to crack it the eagle dropped his load upon *Æschylus*'s crown, and that was the end of the poet. And as the tortoise is known to carry its house on its back the prediction of the soothsayer was fulfilled.

Our other example is a well-authenticated anecdote told of Swedenborg by Professor Von Scherer, of Tübingen. A company, after listening to a description of the world of spirits, put Swedenborg to this test: Would he state which of those present would die first?

After a long pause he replied, "Olof Olofsohn will die to-morrow morning at forty-five minutes past four o'clock."

On the next morning one of the party went to Olofsohn's house to see if the prediction had been fulfilled. He was met by Olofsohn's servant, who told him that his master had died of apoplexy. Strange to say, the clock in Olofsohn's house had stopped at 4.45, the minute at which he had expired.

The Banshee gives Warning.—In the last century every great family in Ireland had a banshee who attended regularly, but of late years their visits have been few and far between.

The banshee is a sort of aristocratic fairy, who, in the shape of a little, hideous old woman, has been known to appear and sing, in a mournful, supernatural voice, under the windows of

great houses, to warn the family that some of them are soon to die.

Listen to the Last Words.—When people are dying, especially if they have led good lives, they possess for a short time the spirit of prophecy, and great heed is to be paid to their words.

“The soul’s dark cottage, battered and decayed,
Lets in new light through chinks that time has made.”—WALLER.

Dying far from Home.—The spirits of people about to die, especially if they are in distant parts of the earth, often return to their friends, and thus predict the calamity. While the spirit is thus away the person dying is supposed by those around him to be in a swoon.

No dying on Pigeons’ or Game Feathers.—No person can die when lying either on pigeons’ feathers or on game feathers.

A correspondent of *Notes and Queries* was once arguing with a labourer in Sussex against this notion, in relationship at any rate to game feathers. The man, however, as proof of the correctness of his belief, brought forward the case of a poor neighbour who had lately died after a lingering illness.

“Look at poor Muster S——, how hard he were a-dying; poor soul, he could not die ony way, till neighbour Puttick found out how it were. ‘Muster S——,’ says he, ‘ye be lying on geame feathers, mon, surely;’ and so he wer. So we took’n out o’bed, and laid’n on the floore, and he *pretty soon died then!*”

The Funeral.—It is unlucky to meet a funeral.

Bells are of use at funerals for the discomfiture of the arch-fiend, whose attempts to get possession of the soul of the deceased are paralysed by the hallowed sound.

It is a good omen for the dead if rain falls at the funeral.

When a Great Man Dies.—When storms, heavy rains, or other elemental strifes take place at the death of a great man, the spirit of the storm will not be appeased till the moment of burial.

A good deal of attention was called to this on the occasion of

the Duke of Wellington's funeral in 1852, when after some weeks of heavy rain, and one of the highest floods ever known in this country, the skies began to clear, and both rain and flood abated.

In the Churchyard.—Take an elder bush and trim it into the form of a cross, then plant it on a newly-made grave; should it bloom after that it is a sign that the soul of the dead person is happy.

A shivering sensation suddenly felt in your back is a sign that some one is walking over your future grave.

When a grave is dug the spades used in the work must not be left out overnight or they will be needed soon for a similar service.

It is bad luck to walk by accident over the graves of the dead.

“To see a man tread over graves,
I hold it no good mark;
'Tis wicked in the sun and moon,
And bad luck in the dark.”—COLERIDGE.

The Murderer Detected.—The corpse of a ‘murdered person will bleed on being touched by whoever was guilty of the murder.

This evidence of guilt was at one time admitted in the Scottish criminal courts. The following instance was communicated to Sir Walter Scott, and is given in his “*Minstrelsy of the Scottish Border*.” “Two young men, going a-fishing in the River Yarrow, fell out, and so high ran the quarrel, that one, in a passion, stabbed the other to the heart.

“Astonished at the rash act, he hesitated whether to fly, give himself up to justice, or conceal the crime; and in the end fixed on the latter expedient, burying the body of his friend very deep in the sands. As the meeting had been accidental, he was never suspected, although a visible change was observed in his behaviour, from gaiety to a settled melancholy.

“Time passed on for the space of fifty years, when a smith, fishing near the same place, discovered an uncommon and curious bone, which he put in his pocket, and afterwards showed to some people in his smithy.

"The murderer being present, now an old white-headed man, leaning on his staff, desired a sight of the little bone ; but how horrible was the issue!—no sooner had he touched it, than it streamed with purple blood.

"Being told where it was found, he confessed the crime, and was condemned, but was prevented by death from suffering the extreme penalty of the law."

FACTS FOR USE IN EVERYDAY LIFE.

IN the following notes will be found a considerable number of facts of importance for the consideration of those who wish to get successfully through the world :—

UNLUCKY OMENS.

Breaking a Looking-glass.—To break a looking-glass is a bad omen. Some say it causes seven years of sorrow ; others that it is a sign that a member of the family will shortly die.

Most readers are no doubt acquainted with Bonaparte's belief in the bad fortune that goes with breaking a looking-glass. During one of his campaigns in Italy he broke the glass over Josephine's portrait. So disturbed was he at this ominous occurrence, and so strong was the impression made upon his mind that she might be dead, that he never rested until the return of the courier whom he had forthwith despatched to convince himself of her safety.

Beware of Spilling Salt.—To scatter salt by overturning the vessel in which it is contained is very unlucky, and portends quarrelling with a friend, or the fracture of a bone, or a sprain, or other bodily injury. To some extent the evil may be averted by throwing a pinch of salt over the left shoulder.

Help no one to Salt.—It is unlucky to help another person to salt. To whom the ill-luck is to happen does not seem to be settled, so it is as well for both to be careful. "Help me to salt, help me to sorrow," says the proverb.

Laying one's Knife crossways.—It is unlucky to lay one's knife and fork crossways; crosses and misfortunes being likely to follow therefrom.

The Bellows on the Table.—It is unlucky for the bellows to be laid on the table.

Breakages.—If you break anything fate will pursue you till you break two things more. The best way out of the difficulty is at once to break two matches.

When Meat is Boiled.—If meat shrinks in the pot when boiling it is unlucky; if it swells it is a sign of prosperity.

Getting out of Bed.—Getting out of bed backwards makes things go wrong for the day.

Putting Shoes on.—The accidental putting on of the left shoe on the right foot or the right shoe on the left foot may be taken as the precursor of some unlucky accident.

Stockings, Petticoats, and Shoes.—To take off or put on the left shoe before the right is unlucky. It is told that when Augustus Cæsar's life was in danger from a mutiny amongst his soldiers, he imputed it to the circumstance of his having that morning put on his left shoe before his right.

If a stocking or petticoat be drawn on in a reversed position and the error be rectified it is a prognostic of ill-luck; but the omen may be averted by allowing it to remain.

Washing one's Hands.—Washing one's hands in the same basin, or with the water used by another person for that purpose, is extremely unlucky. It infallibly forebodes a quarrel.

Don't Walk under a Ladder.—To walk under a ladder is unlucky. According to some, it is a sign that you will be hanged, but this is to exaggerate the ill-luck.

Dr. Johnson, it is well known, objected to going under a ladder on account of its being an unlucky practice.

Starting on a Journey.—When starting on a journey take care to put the right foot first; to make the first step with the left foot is not good luck.

An Unlucky Return.—You will meet with misfortune if you start to go out and have to return for something you forgot, unless you sit down for a minute or so before you go out again.

An Unwelcome Meeting.—It is unlucky to meet a funeral procession; but the omen may be counteracted by taking off your hat, which is intended as a mark of respect to the evil spirits who may be hovering about the corpse.

Stumbling is Unlucky.—Stumbling at a grave is a bad sign.

Stumbling when going upstairs is a lucky sign, but to stumble when going down is one of the worst signs possible.

If a man stumbles in the morning as soon as he comes out of doors it is a sign of ill-luck.

Pick the Pins up.—To see a pin in the road is an important matter. According to an old saying:—

“To see a pin and pick it up,
All the day you'll have good luck;
See a pin and let it lie,
All the day you'll have to cry.”

Meeting a Squinting Woman.—To meet a squinting woman is unlucky unless you talk to her, which breaks the charm.

Whistling Women.—It is unlucky for women to whistle. This has been the way ever since, when the nails of our Lord's cross were being forged, a woman stood by and whistled.

A Fire Omen.—Fire in the shape of burning coals or wood falling out of the grate towards any one is ominous of evil; he or she will soon suffer from the effects of anger.

Before Eating an Egg.—To break the small end of an egg is unlucky.

Sweeping at Night.—A good housewife will never sweep the floor at night. Should circumstances ever compel her to do so she will sweep the dirt into a corner, and not lift it till the morning. Any other course will lead to misfortune.

Sweeping Luck Outdoors.—Never sweep the rooms of a house immediately after one of the inmates has set out on a journey; this will sweep out all the luck with him.

The Feather Bed.—Never turn a feather bed on a Sunday; it is very unlucky.

Sneezing.—Sneezing to the left is unlucky, but prosperous to the right.

When any one sneezes it is the right thing, in case of ill-luck, to say "God bless you!"

Nose Bleeding.—A single drop of blood from the nose commonly foretells either death or a very severe fit of illness; three drops being still more ominous.

When Eating.—If in eating you miss your mouth and let the meat fall it is very unlucky, and denotes the approach of illness.

Going in by the Back-door.—It is unlucky to enter a house which you are going to occupy by the *back-door*.

"I knew of a family," says a writer in Chambers's "Book of Days," "who had hired a house in Suffolk, and went to look over it, accompanied by an old Scotch servant. The family, innocently enough, finding the front-door 'done up,' went in at the back-door, which was open; but great was their surprise to see the servant burst into tears, and sit down on a stone outside, refusing to go in with them. If I recollect rightly (the circumstance happened several years ago), she had the front-door opened, and went in at that herself, hoping, I suppose, that the spell would be dissolved if *all* the family did not go in at the back-door."

Giving Sharp or Cutting Instruments.—It is unlucky to give a knife, scissors, razor, or any sharp or cutting instrument to one's mistress or friend, as they are apt to cut love or friendship. The ill effects of such a present, however, may be counteracted by our taking some trifle in return—a farthing, a pebble, an oyster-shell, or such like.

Children! do not Walk Backwards.—Children ought to be cautioned by their parents not to walk *backwards* when going on an errand; it is a sure sign that they will be unfortunate in their objects.

Shaking Hands.—It is unlucky to shake hands across a table.

When two people are shaking hands, if two others of the company attempt to shake hands across their hands it is a very unlucky sign, and indicates a rupture of friendship.

Singing Before Breakfast.—If you sing before breakfast you will cry before supper.

You will Weep soon.—Should your eyelid quiver that is an unlucky omen: you will weep before long.

The Looking-glass.—It is unlucky to see one's face in a glass by candle-light.

Carrying Indoors.—To carry anything on the shoulders in the house is not lucky.

Losing the Wedding-ring.—If a wife loses her wedding-ring it is a sign that she will sooner or later lose her husband's affection.

Letter Writing.—The mistake of a word in a letter is a sure omen that whatever request it contains will be refused.

LUCKY OMENS.

Rising on the Right Side.—To rise on the right side is accounted lucky.

Finding Money.—To find a piece of money is a very fortunate circumstance.

Finding a Horseshoe.—It is very lucky to find a horseshoe, and all the more lucky if the shoe is studded with nails.

The Sleeping Child.—A knife placed near a sleeping child is a lucky omen.

What the Teeth tell.—To have teeth far apart is a sign that one will be fortunate and see a great deal of the world.

Born to be Rich.—Persons with much hair or down upon their arms and hands will at some future period enjoy great wealth; or, as the common expression has it, "they are born to be rich."

A Lucky Coin.—The luckiest coin to give away is a bent one. A crooked sixpence is therefore usually selected by careful grandmothers, aunts, and uncles, to bestow as a good beginning for a new purse.

A copper coin with a hole made through it is also a lucky coin.

A Lucky Glance.—A glance from a person with a squint is lucky, but it must be only one glance. Should the look be repeated or even prolonged it becomes unlucky."

Throwing the Shoe.—To throw an old shoe after any

person when we wish him to succeed in what he is going about is lucky. For this reason an old shoe is often thrown after the bride and bridegroom on their leaving the church or the *maison paternelle* after the wedding.

VISITORS AND LETTERS.

Signs that Strangers or Visitors are Coming.—If the dishcloth is dropped there will be a visitor.

If one drops a knife, a woman is coming; a fork, a man is coming; a spoon, a fool.

If you drop a pair of scissors and they stick in the floor you will have an unexpected visitor.

When a fire suddenly blazes up it is a sign of a stranger being about to appear.

To leave a teapot lid open, undesignedly, is an indication that a stranger is coming.

If you sneeze on a Saturday night after the lamp or gas is lighted you will during the incoming week see a stranger you never saw before.

A flake of soot hanging at the bars of the grate denotes the visit of a stranger, and he will be found to come from the part of the country nearest the soot. The hands should be clapped close to the flake of soot; if the current of air produced blows it off at the first clap the stranger will be coming to-day. If the second clap blows it off his advent will be to-morrow, and so on.

The "fungous parcels," as Sir Thomas Browne calls them, about the wicks of candles foretell the arrival of strangers; sometimes, at least, strangers, but occasionally they indicate the receipt of letters, and are the forerunners of some strange news.

A tea-leaf floating in a cup is a sure sign of a visitor. If two or more leaves float there will be two or more visitors. If the leaf is hard, the visitor will be a gentleman; if soft, a lady.

The leaf on being taken from the cup should be placed on the back of the left hand and struck with the lower side of the right fist, the striker repeating at each stroke the words, Monday, Tues-

day, &c. The day the name of which is repeated when first the leaf adheres to the right hand is that on which the visitor may be expected.

You may look for a Letter.—If a needle sticks in the floor you are about to receive a letter.

A bright speck in the candle is a sure indication that a letter is coming to the individual to whom it points.

If the ear itches you may expect news from the living, often in the shape of a letter.

SMILING FORTUNE.

Money and Gifts are on the Way.—The itching of the right-hand palm portends the reception of a gift; which is rendered more certain if the advice in this distich be followed:—

“Rub it 'gainst wood,
'Tis sure to come good.”

If, however, the left palm itches, it is a less cheerful sign, and betokens that you are about to pay money.

If a cinder is thrown out of the fire by a jet of gas from burning coals look what shape it is of. If the cavity be roundish it indicates a purse of gold. If, however, the hollow be long, it is an omen of a coffin.

If froth or little bubbles rise to the top of a cup of tea or coffee, and you are lucky enough to catch them in a spoon and swallow them, you will get money, the amount varying with the number of bubbles.

If, without any neglect on your part, but even with care, articles of steel belonging to you, such as keys, knives, &c., continually become rusty, some kind-hearted person is laying up money for *your* benefit. This money-accumulating rust is often noticeable on the housewife's keys.

MISCELLANEOUS NOTES.

Well-Spoken of and Ill-Spoken of.—The left cheek is the “friend cheek.” When you hear a singing in your left ear there is some one speaking well of you; if the singing is in the other ear it is some one speaking ill.

In the latter case bite your little finger very hard, and the person talking ill of you will bite his or her tongue just as hard.

It is a common and unfortunate error into which some fall that it is a singing in the right ear which indicates praise, and a singing in the left which makes known the reverse. It is as we have said; the left is the side of the heart and of friendliness.

If you have your clothes mended upon your back you will be ill-spoken of.

Well and Happy.—If the fire burns brightly when a person has poked or stirred it up, it is a sign that the absent lover, wife, or husband (as the case may be) is in good spirits and in good humour.

As well take Precautions.—When opening the window at night always make the sign of the cross with the forefinger against the glass. It is a sure method of preventing the evil spirits who hover about in the dark from seizing the opportunity to enter the house.

In laying knives on the table take care not to place them so that the sharp edge is upmost. Who knows what is in the air, and that by your neglect of a simple precaution your guardian angel may not cut his wings?

A biscuit-like cake of open *cross-work* should be baked on Good Friday and hung up in the house to remain till it is displaced on the next Good Friday by one of similar make. No fire ever happens to a house that has a cake of this sort, and many misfortunes are by its means driven away.

It is Dangerous to wear Yellow and Green.—Yellow is the colour of jealousy. Green is also a colour of jealousy and of fickleness as well. "Green, forsaken clean," says the proverb. A well-known rhyme has it—

"Green's forsaken,
And yellow's forsworn,
And blue's the sweetest
Colour that's worn."

One of Dr. Robert Chambers's correspondents wrote to him when he was compiling his "Popular Rhymes of Scotland" as

follows: "An old lady of my acquaintance used seriously to warn young women against being married in green, for she attributed her own misfortunes solely to having approached the altar of Hymen in a gown of that colour, which she had worn against the advice of her seniors, all of whom recommended blue as the lucky colour."

YOUR LOOKS SHOW YOUR CHARACTER.

You may certainly read the characters of men and form an accurate estimate of what they are by studying their general appearance, and particularly their faces. Doing this is to practise what is known as the art of physiognomy.

If we lived each one in his own hermit-cell it would be an art of little, perhaps indeed of no, importance. But, as it happens, hermitages are not the fashion, and in the busy life that most of us lead in crowded streets physiognomy becomes a subject of great moment. We need the help which it supplies to enable us to distinguish between fit companions and unfit, trustworthy customers and untrustworthy, rogues and honest men, wise folk and simpletons.

It is an art founded on common sense and common observation. There is no doubt that an intimate connection exists between the features and expression of the face and the mental character which lies behind. We all recognise this, and act upon our belief every day in our intercourse with the world.

"At what do you value my face?" a stranger asked of a foreign physiognomist.

The latter naturally replied that it was not an easy thing to value.

"It is worth 1,500 crowns," remarked the other; "for that sum has just been lent me on my face by one who did not know me."

One of the greatest writers on the subject of physiognomy is Lavater, a Swiss clergyman, who died in 1801. To his famous treatise, which shows a remarkable acquaintance with and

insight into character, we are indebted for the greater number of the rules given in the following pages.

A Good General Rule.—If the first moment in which a person appears in a proper light be entirely advantageous for him; if his first impression have in it nothing repulsive or oppressive, and produce in you no kind of restraint; if you feel yourself in his presence continually more cheerful and free, more animated and contented with yourself, though he does not flatter you or even speak to you, be certain of this—that he will always, so long as no person intervenes between you, gain upon you and never lose. Nature has formed you for each other. You will be able to say to each other much in a little.

Not always pleasing at First Sight.—Take notice, however, that some countenances gain greatly upon us the more they are known, though they do not please at the first moment.

Watch People when taken by Surprise.—It is wise to observe in others the moments of complete surprise. He who in these moments can preserve the lineaments of his countenance favourable and noble; he who then discovers no fatal trait; no trait of malignant joy, envy, or pride, has a physiognomy and a character capable of enduring every proof to which man can be subjected.

Unchanging Faces.—When people have countenances that never conspicuously change, they are very discreet, or very cold, or very dull; but never truly wise, never warmly animated, never capable of fine sensibility or tenderness.

When the lineaments of the countenance are well proportioned, accurately defined, and strongly pronounced, the character is very discreet.

When the lineaments of the countenance are flat, without gradation, without character, there is a very dull intellect.

Not at all Straight.—Of any one whose figure is oblique, whose mouth is oblique, whose walk is oblique, whose handwriting is oblique—that is, in an unequal, irregular direction—we may infer that his manner of thinking, character, and conduct are oblique, inconsistent, partial, false, sly, crafty, whimsical, contradictory, and wanting in sensibility.

Look at the Forehead.—When a finely arched forehead has in the middle, between the eyebrows, a slightly discernible, perpendicular, not too long wrinkle or two parallel wrinkles of that kind—especially when the eyebrows are marked, compressed, and regular—it is to be ranked among the foreheads of the first magnitude. Such foreheads, beyond all doubt, belong only to wise and masculine mature characters ; and when they are found in women it is difficult to find any more discreet and sensible, more betokening royal dignity and propriety of manners.

A Weak Intellect.—That forehead betokens weakness of intellect which has in the middle and lower part a scarcely observable long cavity, being itself consequently long. We say scarcely observable ; for when it is conspicuous everything is changed.

Bad Signs in the Forehead.—Foreheads inclining to be long, with a close drawn skin without wrinkles, and which show no lively, cheerful wrinkles even in their few moments of joy, are cold, malignant, suspicious, severe, selfish, sensorious, conceited, mean, and mostly unforgiving.

Strongly projecting foreheads, very retreating in the upper part, united with arched noses and a long underpart of the countenance, continually hover over the depths of folly.

Every forehead which above projects, and below sinks in towards the eye, in a person of mature age is a certain sign of incurable imbecility.

More about Foreheads.—The fewer hollows, arches, and indentations, and the more of smooth surface and apparently rectilinear contour are observable in a forehead, the more is that forehead common, mediocre, destitute of ideas, and incapable of invention.

There are finely arched foreheads that appear almost great and indicative of genius, and yet are little other than foolish or only half-wise. This mimicry of wisdom is discernible in the scantiness or in the wildness and perplexity of the eyebrows.

Long foreheads with somewhat spherical knobs in the upper part, not commonly very retreating, have always an inseparable threefold character—the glance of genius with little of a

cool, analysing understanding—pertinacity with indecision—coolness with impetuosity. With these characteristics they unite something refined and noble.

Note the Wrinkles of the Forehead.—The wrinkles of the forehead deserve careful study.

Oblique wrinkles in the forehead, especially when they are nearly parallel or appear so, are certainly a sign of a poor, oblique, and suspicious mind.

Parallel, regular, not too deep wrinkles of the forehead, or when the parallel is interrupted, are seldom found except in persons who are very intelligent, wise, rational, and justly thinking.

Foreheads which have the upper half intersected with conspicuous wrinkles, especially if they are circularly arched, whilst they have the under half smooth and without wrinkles, are certainly dull and stupid, and almost incapable of abstraction.

Wrinkles of the forehead, which on the slightest motion of the skin sink deeply downward, are much to be suspected of weakness.

If these traits are stationary, deeply indented, and sink very deeply downwards, entertain no doubt of weakness of mind or stupidity, combined with little sensibility and avarice.

But let it be remembered that genius usually has a line that sinks remarkably downwards in the middle under three almost horizontal parallel lines.

Tell-tale Wrinkles.—Perplexed, deeply indented wrinkles of the forehead, in opposition to each other, are always a certain sign of a harsh, perplexed character, difficult to manage.

A square surface between the eyebrows or a gate-like, wrinkleless breadth, which remains without wrinkles when all around it is deeply furrowed, is a certain sign of the utmost weakness and confusion of intellect.

Rude, harsh, indelicately suspicious, vain-glorious, ambitious, are all those in whose foreheads are formed strong, confused, oblique wrinkles, when with sidelong glance they listen on the watch with open mouth.

Character Read in the Eyes.—Eyes that are very large, and at the same time of an extremely clear blue and almost

transparent when seen in profile, denote a ready and great capacity; also a character of extreme sensibility, difficult to manage, suspicious, jealous, and easily excited against others; much inclined likewise by nature to enjoyment and curious inquiry.

Small, black, sparkling eyes—under strong black eyebrows—deep sunken in jesting laughter, are seldom destitute of cunning, penetration, and artful simulation. If they are unaccompanied by a jesting mouth, they denote cool reflection, taste, elegance, accuracy, and an inclination rather to avarice than generosity.

Eyes which, seen in profile, run almost parallel with the profile of the nose, without, however, standing forward from the level of the head, and projecting from under the eyelids—always denote a weak organisation; and if there be not some decisive contradicting lineament, feeble powers of mind.

Eyes which discover no wrinkles, or a great number of very small long wrinkles, when they appear cheerful or amorous, always appertain only to little, feeble, pusillanimous characters, or even betoken total imbecility.

Eyes with long sharp corners, especially if the corners are horizontal—that is, such as do not turn downwards—with thick-skinned eyelids, which appear to cover half the pupil, are sanguine and indicative of genius.

Eyes which are large, open, and clearly transparent, and which sparkle with rapid motion under sharply delineated eyelids—always certainly denote five qualities: (1) Quick discernment; (2) elegance and taste; (3) irritability; (4) pride; (5) most violent love of the fair sex.

Eyes with weak, small eyebrows, with little hair and long concave eyelashes, denote partly a feeble constitution of body, and partly a phlegmatic-melancholic weakness of mind.

Tranquilly powerful, quick glancing, mildly penetrating, calmly serene, languishing, melting, slowly-moving eyes: eyes which hear while they see, enjoy, drink in, tinge, and colour their object like themselves, and are a medium of voluptuous and spiritual enjoyment—are never very round nor entirely open; never deep sunken or far projecting; never have obtuse corners or sharp ones turning downwards.

Deep-sunken, small, sharply delineated, dull, blue eyes under a bony, almost perpendicular forehead—which in the lower part sinks somewhat inwards, and above is conspicuously rounded—are never to be observed in penetrating and wise, but generally in proud, suspicious, harsh, and cold-hearted characters.

The more the upper eyelid, or the skin below or above the ball of the eye, appears projecting and well-defined, the more it shades the pupil, and above retires under the eye-bone; the more we may look for the character of spirit, refined sense, amorous disposition and true, sincere, constant delicacy.

Eyes which, in the moment when they are fixed on the most sacred object of their adoration, express no veneration and inspire no seriousness and reverence, can never make claim to beauty, nor sensibility, nor spirituality. Trust them not. They cannot love or be loved. No lineament of the countenance full of truth and power can be found with them.

And which are such eyes? Among others, all very projecting, rolling eyes, with oblique lips—all deep sunken, small eyes under high, perpendicular, hard, bony foreheads—with skulls having a steep descent from the top of the head to the beginning of the hair.

Eyes which show the whole of the pupil and white below and above it are either in a constrained and unnatural state, or only observable in restless and passionate, half-simple persons, and never in such as have a correct, mature, sound, unwavering understanding.

Fixed, wide open, projecting eyes in insipid countenances are pertinacious without firmness, dull and foolish with pretensions to wisdom, cold though they wish to appear warm, but are only suddenly heated, without inherent warmth.

Of what Colour are the Eyes?—Black eyes are usually a sign of good powers of physical endurance; but they are choleric, and may be, though they are not always, treacherous.

Grey eyes indicate a quick temper, coolness in the presence of danger, and a love of novelty.

Those with grey eyes are generally keen, energetic, and at first cold; but you may rely upon their sympathy with real sorrow.

Hazel eyes are found with shrewd people, and such as take pleasure in intercourse with friends.

A calm blue eye well enclosed by the eyebrows shows a good judge of character.

Clear blue eyes are associated with love of change and progress.

Of the moral qualities connected with the colour of the eyes a Scottish rhyme says :—

“ Grey-eyed, greedy ;
Brown-eyed, needy ;
Black-eyed, never blin’
Till it shame a’ its kin.”

We add a companion rhyme often repeated to young girls :—

“ Brown eyes—beauty,
Do your mother’s duty.
Blue eyes—pick-a-pie,
Lie abed and tell a lie.
Grey eyes—greediness,
Gobble all the world up.”

Drooping Eyelids.—A drooping of the upper eyelids is not a good sign ; it is generally observed in persons of low, cunning disposition and very secretive habits.

The Eyebrows tell their Tale.—A clear, thick, roof-shaped, overshadowing eyebrow, which has no wild luxuriant bushiness, is always a sign of a sound, manly, mature understanding ; seldom of original genius ; never of volatile, aerial, amorous tenderness and spirituality. Such eyebrows may indicate statesmen, councillors, framers of plans, experimentalists ; but very seldom, bold, aspiring adventurous minds of the first magnitude.

Horizontal eyebrows, rich and clear, always denote understanding, coldness of heart, and capacity for framing plans. Wild eyebrows are never found with a mild, ductile, pliable character.

Eyebrows waving above the eyes, short, thick, interrupted, not long or broad—for the most part denote capacious memory, and are only found with ingenious, flexible, mild, and good characters.

Thick, black, strong eyebrows, which decline downwards and appear to lie close upon the eye, shading deep, large eyes, and accompanied by a sharp, indented, uninterrupted wrinkle of the cheek, which on the slightest motion manifests contempt, disdain, and cold derision, having above them a conspicuously bony forehead, are only to be consulted for advice when revenge is sought, or the brutal desire of doing injury to others is entertained—in other respects they are to be treated in as yielding a manner as possible, and that yielding as much as possible concealed.

Notice the Slope of the Eyebrows.—Character is to be read by the curve or slope of the eyebrows. Heavy eyebrows denote a strong character; light ones indicate a weak or flippant temperament.

If the brows are straight and square they show a direct and earnest character.

If they have an uncertain curve you may infer a wavering disposition.

The eyebrow with a beautiful curve and graduated ending belongs to persons of an imaginative and amiable disposition.

Should the eyebrows turn upwards at the ends the person is of an inquiring turn of mind.

These who frown under overhanging eyebrows are eccentric and penurious; the broad, smooth eyebrow betokens meditation, and that with the raised tuft in the middle, humour.

Notes on Noses.—A nose physiognomically good is of unspeakable value in the balance of physiognomy; it can be outweighed by nothing whatever. It is the sum of the forehead and the root of the underpart of the countenance. Without gentle archings, slight indentations, or conspicuous undulations, there are no noses which are physiognomically good, or intellectually great.

Without some slight sinking in, or excavation in the transition from the forehead to the nose, though the nose should be considerably arched—we are not to conceive any nose physiognomically great.

Noses which are much turned downwards are never truly good, truly cheerful, or noble or great. Their thoughts and

inclinations are always tending to earth. They are close, cold, heartless, uncommunicative; often maliciously sarcastic, ill humoured or extremely hypochondriac or melancholic. When arched in the upper part they are fearful and voluptuous.

Noses which are somewhat turned up at the point, and conspicuously sink in at the root (or top) under a rather perpendicular than retreating forehead, are by nature inclined to pleasure, ease, jealousy, pertinacity. At the same time, they may possess refined sense, eloquence, benevolence, and be rich in talents.

Noses without any remarkable character, without gradation, without curvature, without undulation, without any assignable delineation, may indeed be found with rational, good, and occasionally in some degree superior characters; but never with such as are truly great and excellent.

Noses which have on both sides heavy incisions, or lines, that become more visible on the slightest motion, and never entirely disappear even in a state of complete rest, betoken a heavy, oppressive, frequently a hypochondriac, and not seldom a maliciously knavish character.

Noses which easily and continually turn up in wrinkles are seldom to be found in truly good men, as those which will seldom wrinkle, even with an effort, are in men consummately wicked.

When noses which not only easily wrinkle, but have the traces of these wrinkles indented in them, are found in good men, these good, well-disposed men are half fools.

Turned-up noses in rude, choleric men, under high, and in the lowest part arched, intelligent foreheads, with a projecting underlip, are usually insupportably harsh and fearfully despotic.

A hundred flat, snub noses may be met with in men of great prudence and discretion and with abilities of various kinds. But when the nose is very small, and has an inappropriate upper lip; or when it exceeds a certain degree of flatness, no other feature or lineament of the countenance can rectify it.

Noses of Considerable Size.—A person with a long nose has, as a rule, also a marked and forcible character. It has been said indeed that Nature provides men with long noses

that she may have a good handle to lay hold of when she wants to pull them to the front.

Large, long noses are indicative of active, energetic characters, apt to be proud, pompous, impatient, desirous to be leaders and commanders, and often overbearing and tyrannical.

Large-nosed persons in a critical situation, or under circumstances of excitement, will be more self-composed and competent to judge and act wisely than the small-nosed.

When the nose is long in proportion to its general size, the owner is discreet, careful, timid, and thoughtful.

Noses that reach far away from the face denote persons discontented with their present lot, aspiring, and anxious.

Small, low noses indicate weak characters, deficient in the power of self-government.

An Old Observer of Noses.—Aristotle, who wrote a famous treatise on physiognomy, speaking of noses, says that “those with thick, bulbous ends belong to persons who are insensitive, swinish; sharp-tipped belong to the irascible, those easily provoked, like dogs; rounded, large, obtuse noses to the magnanimous, the lion-like; slender, hooked noses to the eagle-like, the noble but grasping; round-tipped *retroussé* noses to the luxurious, like barn-door fowls; noses with a very slight notch at the root belong to the impudent, the crow-like”; while snub noses belong to persons of luxurious habits, whom he compares to deer.

Look at the Cheeks.—We come now to speak of the lineaments of the cheeks.

The trait or lineament extending from the sides of the nostrils towards the end of the mouth is one of the most significant.

On its obliquity, its length, its proximity to or distance from the mouth, depends the evidence of the whole character.

If it is curved without gradation, or undulation, it is a certain sign of stupidity.

The same when its extremity joins, without an interval, the end of the lips.

Whenever in laughter three parallel circular curves are formed, there is a fund of folly in the character of the person.

The Mouth Comes Next.—Every mouth which is full as broad again as the eye, that is, from the corner towards the nose to the internal end of the eye, both measured with the same rectilinear measure, denotes dulness or stupidity.

When the under lip, with the teeth, projects horizontally the half of the breadth of the mouth seen in profile, expect, allowing for other gradations, one of the four following qualities, or may be all the four: 1, stupidity; 2, rudeness; 3, malignity; 4, avarice.

Never entertain any prejudice against a man who, silent and speaking, listening and inquiring, answering and relating, laughing and weeping, mournful and cheerful—has an either graceful or at least guileless mouth, which retains its fair proportion and never discovers a disgusting, malignant tooth. But whoever trembles with his lips, especially the one-half of the upper lip, and endeavours to conceal that trembling, though his satirical ridicule may be instructive to you, you will be deeply wounded by it.

All disproportion between the upper and under lip is a sign of folly or wickedness.

The wisest and best men have well-proportioned upper and under lips.

Very large, though well-proportioned lips always denote a gross, sensual, indelicate, and sometimes a stupid or wicked man.

He who has contempt on his lips has no love in his heart.

He, the ends of whose lips sink conspicuously and obliquely downwards, has contempt on his lips and is devoid of love in his heart—especially when the under lip is larger and more projecting than the upper.

In proportion to the cavity in the middle of the upper lip, in a person not otherwise deficient in the signs of intellect, is the fancy, the sarcastic wit, the coldness of heart, and the watchful cunning.

When in a person who in other respects exhibits proofs of intellect and a powerful character, we find, not far from the centre of the middle line of the mouth, an opening which scarcely or not at all closes and suffers the teeth to be seen, even when

the mouth is shut—it is a sign of cold, unmerciful severity, and contemning malignity, which will seek its advantage by injury done to others.

Sharply delineated, lipless middle lines of the mouth, which at the ends turn upwards, under an improper upper lip, which, seen in profile, is arched from the nose, are seldom found except in cunning, active, industrious, cold, harsh, flattering, mean, covetous characters.

He is certainly of a base and malignant disposition who laughs or endeavours to conceal a laugh, when mention is made of the sufferings of a poor man, or the failings of a good man.

Such characters have commonly little upper or under lips, a sharply delineated middle line of the mouth, which at both ends turns disagreeably upwards; and fearful teeth.

A small, narrow mouth, under a small nostril, with a circularly arched forehead, is always easily intimidated, fearful, and feebly vain. If accompanied by large, projecting, dull eyes, and an oblong, bony chin, the signs of imbecility—especially if the mouth be open—are still more decisive. But if it only approaches to this conformation, the character is economical, useful, and prudent.

Character in the Chin.—When the chin decisively indicates good sense the whole will certainly have the character of discernment and understanding.

That chin decisively indicates good sense which is somewhat incurved or indented in the middle, of which the under part somewhat projects, which is marked with various gradations, incurvations, and lines, and below sinks in somewhat in the middle.

A long, broad, thick chin—we speak of the bony chin—is only found in rude, harsh, proud, and violent persons.

The Forehead and Mouth.—Observe the forehead more than any other part of the countenance when you would discover what a man is by nature, or what he may become according to his nature—and the motionless mouth when you would know what he actually is.

Character in the Hair.—Long-haired men are generally

weak and fanatical, and men with scanty locks are the philosophers and soldiers and statesmen of the world.

Abundant hair is neither an indication of bodily nor of mental strength. The story of Samson has given rise to the notion that hairy men are strong physically, but the fact is that the Chinese, who are the most enduring of all races, are nearly bald; and as to the supposition that long and thick hair is a sign or token of intellectuality, all antiquity, all madhouses, and all common observation are against it. The easily wheedled Esau was hairy; the mighty Cæsar was bald.

Red hair, according to Lavater, characterises a man singularly good or singularly bad, and, he adds, "a striking contrast between the colour of the hair and the colour of the eyebrows inspires me with disgust."

The Colour of the Moustache.—This indicates character. According to an Italian writer, a black moustache shows a manly boldness; brown, a hot head and good temper; red, wiliness; blonde, a noble soul; white, a lack of vital heat; bristly, fury; thick, rusticity; coarse, audacity; and scanty, languor.

Ears show Character.—According to Aristotle, large ears indicate imbecility, while small ones announce madness. Flat ears point out rustic and brutal people. Those that promise best are firm and middling-sized ears. That man is happy who boasts of square ears—a sure indication of sublimity of soul and purity of life.

Signs of Stupidity.—Every countenance is stupid the mouth of which, seen in profile, is so broad that the distance of the eye, measuring from the upper eyelid to the extreme corner of the mouth, is only twice that breadth.

Every countenance is stupid the under part of which, reckoning from the nose, is divided by the middle line of the mouth into two equal parts.

Every countenance is stupid the under part of which, taken from the end of the nose, is less than a third part of the whole—if it is not stupid it is foolish.

Every countenance is stupid the firm under part of which is considerably longer and larger than either of the two upper parts.

The greater the angle is which the profile of the eye forms with the mouth, seen in profile, the more feeble and dull is the understanding.

Every countenance is by nature dull and stupid the forehead of which, measured with a pliant, close-fitting measure, is considerably shorter than the nose measured in the same way from the end of the forehead; though measured perpendicularly it should be of the same length.

Every countenance is stupid in which the distance from the corner of the eye to the middle of the side of the nostril is shorter than from thence to the corner of the mouth.

How to Know a Fool.—He who laughs without an object with oblique lips, who often stands alone without any determinate tendency or direction, who salutes by only nodding his head forwards while his whole body remains erect—is a fool.

Sophists and Knaves.—Small, weak, ill-defined eyes, with a watchful glance; a leaden-coloured complexion; smooth, short black hair; a turned-up nose; a strongly projecting under lip which turns upwards, accompanied by a well-formed intelligent forehead, are seldom found except in consummately subtle, shameless sophists, obstinate wranglers, artfully knavish, suspicious, self-interested, mean, abominable men.

Obstinate People.—The higher the forehead and the less the remainder of the countenance appears in consequence, the more knotty the concave forehead, the deeper sunken the eye, the less excavation there is between the forehead and the nose, the more closed the mouth, the broader the chin, the more perpendicular the long profile of the countenance, the more unyielding the obstinacy, the harsher the character.

Forward Woman.—No forward, confident woman is formed for friendship. Such a character no woman can conceal, however prudent or artful she may be. Observe only the sides of the nose and the upper lip, in profile, when mention is made of another woman, whether a rival or not a rival, who excites attention.

A Bad Sign.—A broad brown wart on the chin is never found in truly wise, noble persons, but very frequently in such

as are remarkable for imbecility. When it is found in the countenance of a man of sense we may be certain of frequent intervals of the most extreme thoughtlessness, absence of mind, and feebleness of intellect.

Worthless Insignificance.—Puffed, withered cheeks, a large swollen mouth; a middling or rather small figure; freckles in the face; weak, straight hair; forbidding, interrupted wrinkles in the forehead; a skull with a steep descent towards the forehead; eyes which never survey an object naturally and tranquilly, and of which the corners turn upwards—form together a receipt for a character of worthless insignificance.

A Caution.—Be on your guard against every one who speaks mildly and softly, and writes harshly; against him who speaks little and writes much; against every one who speaks little and laughs much, and whose laughter is not free from superciliousness and contempt. Such characters are distinguished by short foreheads, snubbed noses, very small lips, or projecting under lips, large eyes, which never can look directly at you, and especially broad, harsh jaw-bones, with a projecting chin, the chin being in the under part firm and fat.

Hypocrisy and Irresolution.—Weakness and vanity are the parents of hypocrisy. Whenever you discover decisive signs of both these qualities, with an outward appearance of courteous, prepossessing manners; unmarked, feeble traits, with some grace in motion; coldness, with the semblance of ardour—there expect, if not hypocrisy, irresolution which borders on hypocrisy.

The Smile.—He who gains on you in a smile and loses in a laugh—who, without smiling, appears to smile condescendingly and when silent conciliates him all around him—who, when he smiles or laughs at what is witty or humorous, betrays no cold contemning derision—who smiles with pleasure when he observes the joys of innocence or hears the praise of virtue—will have in his physiognomy and his character everything noble, everything harmonising.

People to be Avoided.—Be as circumspect as possible in the presence of a corpulent, choleric man who continually speaks loud, is never at his ease, and looks round with rolling

eyes; who has accustomed himself to the external parade of politeness and ceremony, and who does everything with slovenliness and without order. In his round, short, snubbed nose, in his open mouth, his projecting protuberance-producing forehead, his sounding step, are contempt and harshness—half-qualities with pretension to super-eminence, malignity with the external appearance of civility and good-humour.

Avoid every one who discourses and decides in a stiff, constrained manner, speaking loud and shrill, and without listening to what is said by others, whose eyes then become larger and more projecting, his eyebrows more bristly, his veins more swelling, his under lip more advanced, his neck swollen, his hand clenched, and who, as soon as he sits down, becomes courteously cool, whose eyes and lips, as it were, recede when he is interrupted by the unexpected presence of some great man.

An Ambiguous Character.—He, the traits and complexion of whose countenance rapidly change, and who is anxious to conceal those changes and can suddenly assume an easy, unconstrained air, who especially can easily dilate or contract his mouth, and, as it were, have it under command, particularly when the eye of the observer is turned upon him—has less integrity than prudence, is more a man of the world than a philosopher, more a politician than a man of calm wisdom, more a boon companion than a faithful friend.

A Thinking Man.—There is no attentive, just thinker who does not show that he is such between the eyebrows and the descent of the forehead to the nose. If there be no indentings or cavities, refinement, or energy, we shall seek in vain in the whole countenance, the whole man, and in all the acts and operations of the mind the thinker, that is, the man who will not be satisfied without true, clear, definite, consequent, and connected ideas.

Harsh Characters.—Some ingredients of harsh characters are: (1) Perpendicular, very high, or very short foreheads, abounding in knots; (2) very sharp, small, short, or rudely-rounded noses, with wide nostrils; (3) deeply indented, long, uninterrupted lineaments of the cheeks or nose; (4) lower

teeth remarkably projecting under long or very short upper ones.

More People to be Avoided.—Whoever without squinting is accustomed to look on both sides at once, with small clear eyes in unequal directions; who has besides black teeth and, whether of high or low stature, a bowed back and an oblique, contemptuous laugh—him avoid, notwithstanding all his acuteness, knowledge, and wit, as a false and mean person destitute of honour, shameless, crafty, and self-interested.

Avoid great eyes in small countenances, with small noses, in persons of little size, who, when they laugh, evidently show that they are not cheerful, and amid all the joy they seem to manifest at your presence, cannot conceal a malicious smile.

A Caution.—When a hasty, rough man is mild, calm, and courteous to you alone, and continually endeavours to smile or excite a smile, say to yourself, “We can have nothing in common,” and hastily turn from him before he can make the lines and wrinkles of his countenance again pleasing to you. The line or wrinkle of the forehead, and that of the cheeks, which immediately precede his artificial counterfeiting, which, in this moment, almost always exhibit themselves strongly, are the true ones. Delineate both these, and call them the warning traits in your physiognomical alphabet.

Discordant Characters.—If you have a long, high forehead contract no friendship with an almost spherical head; if you have an almost spherical head contract no friendship with a long, high, bony forehead. Such dissimilarity is especially unsuitable to matrimony.

Form no connection with any person who has in his countenance what to you is a disgusting trait, however small it may be, which displays itself at every motion and seldom entirely disappears, especially when the trait is found in the mouth or the wrinkles about the mouth. You will certainly disagree, though in other respects there should be much good in his character.

To be Kept at Arm's Length.—Avoid him who has a conspicuously oblique look, with an oblique mouth, and a broad projecting chin, especially when he addresses to you

civilities with suppressed contempt. Remark the lines in his cheeks, which cannot be concealed. He will trust you little, but try to gain your confidence with flatteries and then seek to betray you.

A Manly Character.—An almost wrinkleless, not perpendicular, not very retreating, not very flat, not spherical but cup-formed forehead; thick, clear, full eyebrows, conspicuously defining the forehead, above more than half open, but not entirely open eyes; a moderate excavation between the forehead and a somewhat arched broad-backed nose; lips observably waving, not open, nor strongly closed, nor very small, nor large, nor disproportioned; a neither very projecting nor very retreating chin—are, together, decisive for mature understanding, manly character, wise and active firmness.

Not Fit for a Friend.—He who carries high and bends backwards a large or remarkably small head, displaying feet so short as to attract notice; who makes his large eyes larger, continually turns them sideways, as if he must see everything over his shoulder; who listens long in proud silence, and then answers drily, shortly, and disapprovingly, concluding with a cold laugh and superciliously imposing silence as soon as a reply is attempted—has at least three unamiable qualities—conceit, pride, ill-nature, and, most probably, adds to these a disposition to lying, maliciousness, and avarice.

PROVERBS OF GOOD AND BAD FORTUNE.

"A PROVERB," they say, "is a true word," so let us take heed to what the following popular maxims, drawn from long experience, have to say on the subject of good luck and bad. They represent the wisdom and good sense of many generations, and on that account deserve the attention of us all in these latter days, whether the fickle goddess has yet taken us by the hand or not.

Luck is all.

Fortune is blind.

Fortune has wings.

Fortune favours fools.

Fortune favours the brave.

Good fortune gives courage.

Fortune seldom comes alone.

What is worse than ill luck?

To have luck needs little wit.

Fortune makes rich and poor.

Lucky men need no counsel.

There is no fence against fortune.

Bad luck often brings good luck.

Good luck lies in odd numbers.

Fortune is the companion of virtue.

As fortune is sought so it is found.

The worse luck, the better next time.

He needs little advice that is lucky.

Fortune comes to him who seeks her.

No man has perpetual good fortune.

Who changes country, changes luck.
Whom fortune favours the world favours.
A little will serve a fortunate man.
Luck is better than a hundred pounds.
When fortune smiles take advantage.
Luck comes to those who look after her.
When fortune knocks, open the door.
He dances well to whom fortune pipes.
Fortune helps those that help themselves.
It is better to be born lucky than rich.
Fortune rarely brings good or evil singly.
A fortunate man may live anywhere.
Who changes his condition, changes fortune.
Good luck reaches farther than long arms.
When luck is wanting diligence is useless.
Give a man luck and throw him in the sea.
A man does not seek his luck, luck seeks him.
A drop of fortune is worth a cask of wisdom.
Fortune does not stand waiting at any one's door.
Good fortune ever fights on the side of prudence.
Fortune and misfortune are two buckets in a well.
Fortune knocks once at least at every man's door.
Fortune is not content to do a man but one ill turn.
Half an ounce of luck is better than a pound of sense.
There lies no appeal from the decisions of fortune.
Luck seeks those who flee, and flees those who seek her.
A handful of luck is better than a sackful of wisdom.
The wheel of fortune turns quicker than a mill wheel.
When fortune reaches out her hand one must seize it.
The highest spoke in fortune's wheel may soon turn lowest.
There is no one luckier than he who thinks himself so.
Luck perhaps visits the fool, but does not sit down by him.
Fortune makes kings out of beggars and beggars out of kings.

Fortune sometimes favours those whom she afterwards destroys.

Fortune when she caresses a man too much makes him a fool.

God send you luck, my son, and little wit will serve your turn.

If fortune favour you be not elated; if she frown be not desponding.

Luck will carry a man across the brook if he is not too lazy to leap.

Who has luck warms himself without fire and grinds without wind or water.

No hour brings good fortune to a man without bringing misfortune to another.

Fortune is a woman; if you neglect her to-day do not expect to regain her to-morrow.

"Say not of an event," says an Arab proverb, "How did it happen? For everything happeneth by fate and destiny."

"All things subject are to fate :
Whom this morn sees most fortunate
The evening sees in poor estate."

INDEX

A

- Abernethy, Dr. John, Anagram on, 124
 Abracadabra, a useful amulet, 157
 Adder's bite, a certain cure for, 74
 Ague, How to cure, 75
 Ailments cured by magic means, 74 *et seq.*
 All Hallow's Eve, Love divination on, 89
 Amulets, Protection of, 157-159
 Anæmia, How to cure, 75
 Animals, What we may learn from, 93 *et seq.*
 Apple Crop, How to have a good, 103
 Apple-pips, Lovers' charms with, 63
 Apple-trees, Omens connected with, 57
 Ash-leaf, Even, Lovers' charm with an, 51
 Aster. *See* Marigold
 Astrology, Teachings of, 126 *et seq.*

B

- Back-door, Entering by the, 193
 Banshee, The, 186
 Baptism as it should be, 63
 Bay-trees, Omens connected with, 57
 Bean-field, Sleeping in a, unlucky, 155
 Beckoning to ships, unlucky, 183
 Bed, Getting out of, backwards, unlucky, 191
 Bees, What we may learn from, 179
 Bellows on the table, unlucky, 191

- Bells, Church, powerful against witches, 174
 Bible and a key, Lovers' charm with the, 54
 Bible, The, of use in illness, 74
 Birth, Lucky days of, 62
 Bleeding at the nose, How to cure, 75
 — Nose, what it signifies, 193
 Boiled meat, What may be learned from, 191
 Bonaparte, Napoleon, Anagram on, 124
 Boys should be baptized before girls, 63
 Breakages, unlucky, 191
 Breeze, How to obtain a good, 182
 Bride or Bridegroom, which is to die first? 106
 Bridegroom, Hints to a, 108
 Bridesmaids, Notes for, 107
 Broom, Omens connected with, 57
 Bunyan, John, Anagram on, 124
 Burn, How to cure a, 75
 Butterflies, What may be learned from, 160

C

- Cake broken over a bride's head, 107
 Canary, What may be learned from the, 120
 Candle and a pin, Lovers' charm with a, 54
 Cards, Fortunes told by, 80-84
 Carrying things in the house, 194
 Cat, Black, an attendant on witches, 172
 — sneezing, a lucky omen for a bride, 105

Cats at sea, 183
 — in witchcraft, 93
 — May, unlucky, 93
 — Notes on, 93
 Cattle in danger from the Evil Eye, 146
 Caul, Born with a, 63
 Chair tumbling backwards, what it indicates, 56
 Character read in the hands and fingers, 68 *et seq.*
 Character shown by handwriting, 96 *et seq.*
 Charlotte, Princess, Anagram on, 123
 Cheeks, Character shown in the, 208
 Children on board ship, 183
 — The fortunes of, 62-64
 Chin, Character shown in the, 210
 Chiromy, The Science of, 68
 Chiromancy. *See* Palmistry
 Christmas, Character of, 103
 — Day, Love divination on, 92
 — — Observances of, 103
 — Eve, Love divination on, 91
 — fare for bees, 181
 Clément, Jacques, Anagram on, 124
 Clothes-mending, 197
 Clothes, Proper days for putting on new, 67
 Clothes, When to have one's measure taken for new, 67
 Clover, A lover's return made sure by, 56
 — Lovers' charm with, 52
 — Omens connected with, 57
 Cock crowing to announce a stranger, 117
 Coins, Lucky, 194
 Colts, Lucky and unlucky, 95
 Convulsions, How to cure, 75
 Counting ships, unlucky, 183
 Cows, Notes on, 95
 Cracking a whip in the air, unlucky, 155
 Cradle, Rocking the, 63

Cramp, How to cure, 75, 76
 Crickets, What may be learned from, 161
 Cross, Sign of the, a protection against witches, 174
 Crows, What may be learned from, 120
 Crying when baptized, Children, 63
 Cuckoo, What one may learn from the, 118
 Cupid at work all the year round, 85
 Cure of illness, How to obtain a perfect, 74
 Cutting instruments, Bad luck to give, 193

D

Daffodil, Divination by a, 58
 Dairy, Witchcraft in the, 155
 Dandelion, What may be learned from the, 58
 Days, Lucky and unlucky, 65-67
 — Lucky, for marrying, 105
 — — of birth, 62
 Death and its mysteries, 184 *et seq.*
 — foretold by a rose-bush, 60
 — forewarnings of, 184
 — predicted by robins, 120
 — should be announced to bees, 179
 Death watch, Predictions of the, 161
 Deaths of great men, 187
 Devil's influence, where most strongly exerted, 155
 Dinner, A prophetic place at, 55
 Divining-rod, Wonders of the, 168 *et seq.*
 Dogs, Notes on, 94
 Dreams and their meanings, *in alphabetical order*, 1-44
 Dreams, How lovers may be made to appear in, 52, 53
 Dreams, Remarkable, 45 *et seq.*
 Dumb cake, Eating the, 87

E

- Eagles, What may be learned from, 122
 Ears, Singing in the, 196
 Eating, An unlucky sign when, 193
 Egg, Breaking the small end of an, 192
 Egg-shells, What to do with, 118
 Eggs, Bad luck connected with, 118
 — in a nest should be an odd number, 117
 Elder-tree, Bad luck connected with the, 58
 Elizabeth, Queen, Anagram on, 123
 Elves and oak-trees, 60
 Evil Eye, The, its influence, 144-146
 Eye, The influence of the Evil, 144-146
 Eyebrows, Character in the, 205
 Eyelids, Character in the, 205
 — quivering, 194
 Eyes, Character read in the, 202
- Fairies, A dream of, lucky for a bride, 105
 — their power over unchristened children, 64
 Fairy folk, 166, 167
 — spells, In danger of, 63
 Feather bed, Turning a, 192
 Fever, How to cure, 76
 Finding a horseshoe, 194
 — money, 194
 Fingers, Characters read in the, 68 *et seq.*
 — under the protection of saints and celestial beings, 136
 Fire, A lover's temper tried by, 56
 — An omen in the, 192
 — burning brightly, 197
 First footing on New Year's Day, 102
 Fishermen, Notes for, 182
 Fits, How to cure, 75

- Footing, First, on New Year's Day, 102
 Forehead, Character in the, 201
 Forks, knives and spoons, Information given by, 55
 Friday as an unlucky day, 66
 Funeral procession, Meeting a, 192
 Funerals, Notes on, 187

G

- Game feathers, No dying on, 187
 Gifts, Signs of the coming of, 196
 Gipsy, The, 56
 Glance, A lucky, 194
 Gout, How to cure, 76
 Grass useful for seeing witches, 173
 Graves and graveyards, Notes on, 188
 Green, a dangerous colour, 197

H

- Hair, Character in the, 210
 — on the arms or hands, 194
 Halloween. *See* All Hallow's Eve.
 Hands, Character read in the, 68 *et seq.*
 — washing one's, 191
 Handwriting, A reason for differences of, 96
 — Character shown by, 96 *et seq.*
 — of distinguished persons, 100
 Hares, Notes on, 95
 Hat, Experimenting with a, 149
 Hazel-nuts, Fortune connected with, 58
 Hazel, the, Divining rods made of, 58. *See also* Divining Rod
 Headache, How to cure, 76
 Heather, White. *See* White Heather.
 Hens, Crowing, unlucky, 117
 Holly, a safeguard against witches, 53

Holly, What we may learn from the, 58
 ——— When to bring, into the house, 58
 Horses, Notes on, 94
 Horseshoes, a protection against witchcraft, 173
 ——— Finding a, 194
 House-leek, The, a defence against lightning, 59
 Hypnotism. *See* Mesmerism.

I

Illness foretold, 74
 Inventions that came in dreams, 49
 Ivy of use in foretelling illness, 74

J

June, a lucky month for marriage, 104
 Justice aided by a dream, 48

K

Key, The Bible and a, Lovers' charm with, 54
 Knaves and sophists, How to know, 212
 Knife laid crossways, unlucky, 191
 ——— near a sleeping child, A, 194
 Knives, When laying, on the table, 197
 ——— forks, and spoons, Information given by, 55

L

Ladder, Walking under a, 191
 Lambs, Lucky and unlucky, 95
 Last words of importance, 187
 Laughing, Babies, 63
 Leap year, A characteristic of, 156
 Lent, Marrying in, 104
 Letter-writing, Mistakes made in, 194
 Letters, Signs of the coming of, 196

Life, Length of, foretold by the cuckoo, 119
 ——— Long or Short? 185
 Looking-glass, Breaking a, unlucky, 190
 ——— Looking in the, by candle-light, 194
 ——— The bride and the, 105
 Lovers, Omens, Charms, and Spells for, 51 *et seq.* *See also* Cupid at work all the year round.

M

Magical arts, where best practised, 154
 Magpies, What may be learned from, 120
 Maids, Old, saved from dying, 55
 Marigold, The, used by lovers, 59
 ——— yellow, Origin of the, 59
 Marriage on a Friday, 66
 Married life begun as't should be, 104-108
 Martins, What may be learned from, 121
 May, an unlucky month for marrying in, 104
 May-dew, Virtues of, 154
 Medium? What is a, 114
 Merrythought, Divination by a, 55
 Mesmerism connected with spiritualism, 110
 ——— the mysteries of, 162 *et seq.*
 Metals, Precious, the virtues of, 139 *et seq.*
 Mice, Notes on, 94
 Michaelmas Day, Goose to be eaten then, 109
 Mistakes made in letter-writing, 194
 Mistletoe, Uses for the, 59
 Money, Finding, 194
 ——— How to make it plentiful, 109

Money, Signs of the coming of, 196
 — to be turned on hearing the cuckoo, 119
 Monk, General, Anagram on, 124
 Moon, New, Love divination by means of the, 87
 — — Lover's information given by the, 52
 — — What we may learn from the, 165
 Moon, The, of use in money-making, 109
 Mountain-Ash, A safeguard against witches and evil spirits, 59
 — — sap, A use for, 60
 — — wood, not to be used for fuel, 60
 Moustache, Character in the, 211
 Mouth, Character in the, 209
 Murder detected, 188

N

Nails, Character shown by the finger-, 71
 — Cutting children's, 63
 — When to cut one's, 67
 Names, Fortune in, 123 *et seq.*
 Nelson, Lord, Anagram on, 124
 Nettle stings, How to cure, 76
 Nettles as safeguards against lightning, 60
 New Year's Day, Observances on, 102
 — — — spells for learning about a future husband, 85
 — — — The first person seen on, 85
 Nightingale, Florence, Anagram on, 124
 Nose bleeding, 193
 Noses, Notes on, 206
 Numbers, Lucky and Unlucky, 72-73

O

Oak-apples, What we may learn from, 60

Oak-trees, Holes in, 60
 October, A lucky month for marriages, 104
 Odd number of eggs in a nest, lucky, 117
 Odd numbers, lucky, 73
 Owls, What may be learned from, 122

P

Palmistry, 68
 — What may be learned from, 132 *et seq.*
 Peacock's feathers, unlucky, 122
 — What may be learned from, 122
 Peascod, Lovers' charm with a, 51
 Pendulum, The experiment of the, 147
 Petticoats, Putting on, 191
 Physiognomy, The art of, 199 *et seq.*
 Pigeons' feathers, No dying on, 187
 Pigeons, What may be learned from, 122
 Pigs, Notes on, 95
 Pimpernel, The, a protection against witchcraft, 173
 Pins, Picking up, 192
 Plantain, The, its uses in love divination, 60
 Planting, Suitable days for, 154
 Plants, Mystery connected with, 57 *et seq.*
 Poultry intimate the approach of death, 117
 Proverbs of good and bad fortune, 217-219

R

Rabbit, Bladebone of a, Lovers' charm with the, 53
 Rats, Notes on, 94
 Returning after making a start, 191
 Rheumatism, How to cure, 75, 76


Rice, Its use at weddings, 107
 Riches, Signs of, 63
 Ring finger, The, of use for curing sores or wounds, 79
 Ring, Wedding, About the, 106
 Ringworm, How to cure, 76
 Rising in the world, Prepared for, 63
 — on the right side, 194
 Robin, The, a sacred bird, 119
 Rose leaves, Lovers' charm with, 54
 Rose, The, may foretell death, 60
 Rosemary, The, as a protection against thieves, 61
 — What we may learn from the, 61
 Rowan-tree. *See* Mountain-Ash
 Rue, a protection against witches, 61

S

St. Agnes's Day, Love divination on, 86
 St. Agnes's Eve, Love divination on, 85
 St. Faith's Eve, Love divination on, 87
 St. John's Wort, a protection against lightning, 61
 St. Luke's Eve, Love divination on, 88
 St. Mark's Eve, Love divination on, 86
 St. Simon and St. Jude's Eve, Love divination on, 88
 St. Thomas's Eve, Love divination on, 91
 St. Valentine's Eve, Love divination on, 86
 Salt, Helping to, unlucky, 190
 — Spilling, unlucky, 190
 Scalds, How to cure, 77
 Seafaring men, Notes for, 182
 Second-sight, The powers of, 176-178
 Seven a sacred number, 72
 Seventh daughter of a seventh daughter, Powers of a, 73
 Seventh son, Fortunes of a, 73
 — — of a seventh son, born a physician, 73
 Sex in numbers, 72
 Sharp instruments, Bad luck to give, 193
 Shoe, Old, thrown at weddings, 107
 Shoe, Throwing the, 194
 Shoes, Putting on wrong, unlucky, 191
 Shooting stars, 165
 Singing before breakfast, 193
 — in the ears, 196
 Six an unlucky number, 72
 Snail, Lovers' charm with a, 52
 Snails, What may be learned from, 161
 Sneezing, Good and bad luck in, 192
 — What one may learn from, 67
 Sophists and knaves, How to know, 212
 Sowing, Suitable days for, 154
 Spiders, What may be learned from, 160
 Spirits, The power of seeing, 63
 Spiritualism, Mysteries of, 110-116
 — Origin of modern, 111
 Spoons, knives and forks, Information given by, 55
 Sprains, How to cure, 77
 Squares, Magic, 158
 Squinting woman, Meeting a, 192
 Stick swung in the air unlucky, 155
 Stile, village, The devil at the, 155
 Stockings, Putting on, 191
 Stones, Precious, proper for each month, 142
 — Precious, The virtues of, 199-143
 Stranger, A, announced by cock-crow, 117 •

- Strangers, Signs of the approach of, 195
 Stumbling going up stairs, what it indicates, 56
 ——— unlucky, 192
 Stupidity, Signs of, 211
 Swallows, What may be learned from, 121
 Sweeping at night, 192
 ——— Luck outdoors, 192
- T
- Table-turning, Experiments in, 147 *et seq.*
 Talismans, Protection of, 157-159
 Tea-stalks, Flirts swallow, 56
 ——— Lovers' charm with, 54
 Teeth coming early, 63
 Teething, Relief for children, 77
 Ten a sacred number, 73
 Thirteen an unlucky number, 73
 Thorn wounds, Cure for, 77
 Three a sacred and lucky number, 72
 Thumb, Character shown by the, 70
- V
- Visitors, Infant, How to treat, 64
 ——— Signs of coming, 195
- W
- Wagner, Herr, and the number thirteen, 73
 Walking backwards, Children, 193
 Waller, the poet, Anagram on, 124
 Walnut-trees improved by beating, 61
 Warnings given by dreams, 45 *et seq.*
 Wart on the chin, what it indicates, 212
- Warts, Cures for, 78
 Wasp, What results from killing a, 161
 Watt, James, Anagram on, 124
 Wedding-cake, Information from a, 55
 ——— Use of, for lovers, 53
 Wedding dress, Luck in the, 105
 ——— ring, About the, 106
 ——— Losing the, 194
 ——— tour, Starting on the, 107
 Weeping a good sign in a bride, 108
 Wheat, its use at weddings, 107
 Whip cracked in the air unlucky, 155
 White Heather, Luck connected with, 61
 Whitethorn, Dangers connected with the, 61
 Whooping-cough, Cures for, 79
 Willow-wand, Lover's charm with a, 52
 Wind, How to obtain a change of, 182
 Window, Opening the, at night, 197
 Witchcraft, Cats in, 93
 Witches in the dairy, 155
 ——— Notes on, 172
 ——— powerful on the water, 183
 Women, Squinting, 192
 ——— Whistling, 192
 Wounds, A cure for, 79
 Wren, The, a sacred bird, 119
 Wrinkles, Tell-tale, 202
 Wyatt, Sir T., Anagram on 124
- Yarrow, Lovers' charm with, 53
 Yellow, the colour of jealousy, 197

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